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# THE PUSHTO MANUAL

COMPRISING

A CONCISE GRAMMAR; EXERCISES AND DIALOGUES;  
FAMILIAR PHRASES, PROVERBS, AND VOCABULARY

BY

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*Second Impression*



the indefinite numeral *yow*, or the demonstrative pronouns.

## THE NOUN.

Nouns in Pushto are of two kinds, primitive and derivative; the former proceeds from no other word in the language, as *Halak*, 'a boy'; *Jina'i*, 'a girl'; the latter spring from other nouns, or from verbs, as *Tiāra'h*, 'blackness'; *Rarnā*, 'brightness.'

Nouns are of two numbers, singular and plural; and of two genders, masculine and feminine.

There are seven cases:—the nominative, the genitive, the dative, the accusative, the vocative, the ablative, and the agent or instrumental case.

The cases are formed by the addition of particles to the noun in an inflected state.

The Genitive is formed by prefixing *da* (sometimes *dah*) to the noun, as *da dunyā*, 'of the world.'

The Dative is formed by the addition of either *tah*, *lah*, or *lah*; as *sarī tah*, *sarī lahar*, or *sarī-lah*, 'to a man.' Sometimes the particle *tah*, assumes the form *watah*, or *wa watah*, of which the *wa* may precede the noun; thus, *wa sarī tah*, or *wa sarī watah*, 'to a man.' There is also a form of the dative in which the particles are omitted, as 'Umar ās da Zaid wāh, 'Umar strikes Zaid's horse.'

The Accusative remains the same as the nominative, or assumes the dative form just given.

The Vocative is formed by prefixing the particles *ā*, *o*, or *wo*; but these are sometimes dispensed with.

The Ablative case is formed by prefixing *lah* to the noun, to which *tah* may also be affixed; thus, *lah sarī*, or *lah sarī nah*, 'from a man.' Nouns ending in a consonant reject the affixed *nah*, in the singular, and replace it by short *a* or *ah*, as *makh*, 'hi', *lah makhā*, or *lah makhah*, 'from the face.' The particles *tar*

*dar*, or *di* are occasionally used to form this case, the last generally having the noun followed by *nah*. Under this case may be included a Locative, with the sense of 'in,' 'on,' 'with,' 'through,' 'by means of.' It is formed by prefixing 'pah' or 'pa' to the noun; also by *pah* before the noun, and 'kshēy' or 'kshi' after it.

All the preceding particles remain unaffected by either number or gender.

The Agent or Instrumental case is simply the inflected form of the noun; and it is used before transitive verbs, in all past tenses of the active voice.

### Gender.

There are two genders in Pushto, the masculine and the feminine; and they affect the terminations of nouns, adjectives, and verbs.

The genders of many nouns can be distinguished by attention to the different powers of the letters *hey* and *ey*, in which a great number of them terminate.

The letter *h* at the end of a word may be either perceptible, as in *wesh-tah*, 'hair,' or imperceptible, as in *shad-zah*, 'a woman.' The former are all masculine, the latter are all feminine.

Words ending in *-aey* (as *saraey*, 'a man') are masculine; those ending in *-ai* (as *jina'i*, 'a girl') are feminine. Many feminine nouns (especially Persian derivatives) exist of the form *-airtsi*, 'trouble,' i.e. they end in long 'i' without the preceding short *a*; and foreign words ending in long 'i' which have crept into Pushto may be masculine or feminine according to the custom of the language when derived. Thus *hab*, 'an elephant,' is masculine, and *dā'i*, 'a purse,' is feminine.

Nouns ending in silent *e* are all masculine; as, *dzo'e*, 'a son,' *so'e*, 'a son.'

Some nouns derive their gender from their meaning, and not from their form; as, plār, 'a father,' mor, 'a mother,' w'ror, 'a brother,' khor, 'a sister.'

Feminine nouns can be formed from masculines by the addition of the imperceptible *h*, as, ūsh, 'a male camel,' ūsha'h, 'a female camel'; and by changing the masculine termination *ae*y into *a'i*, as murghumaey, 'a male kid,' murghuma'i, 'a female kid.' Words of the form melmah, 'a male guest,' insert an *n* to prevent hiatus; thus, melmana'h, 'a female guest.'

### *Declension.*

Puśhto nouns have nine declensions, distinguished according to the various methods of inflection, and the formation of the nominative plural.

*1st Declension.*—Nouns which take 'i' or 'ī' in the oblique cases singular and nominative plural; and 'o' or 'u'\* in the oblique cases plural.

The first variety comprises masculine nouns ending in *ae*y, and adds short *a* in the vocative singular; thus:

#### *Sing.*

N. saraey, 'a man.'

G. da sarī, 'of a man.'

D. { sarī tah, lah, or lah

{ wa sarī tah, lah or lah } 'to a man.'

{ wa sarī watah, &c.

Ac. saraey, 'a man,' 'to a man.'

V. ai saraey, wo saraey, 'O man.'

Ab. lah sarī, or lah sarī nah, 'from a man.'

Ag. sarī, 'by a man.'

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\* Afghāns, in writing, commonly write the short vowel *u* instead of the letter *o*; therefore this *u* may be pronounced as though *o* were written.

*Plur.*

- N. sarī, 'men.'  
 G. da sarō, 'of men.'  
 D. { sarō tah, larah, *or* lah  
wa sarō tah, larah, *or* lah } 'to men.'  
wa sarā watah, &c.  
 Ac. sarī, 'men,' 'to men.'  
 V. ai sarō, wo sarō, *or* sarō, 'O men!'  
 Ab. lah sarō, *or* lah sarō nah, 'from men.'  
 Ag. sarō, 'by men.'

In some instances the final letter of the plural form may be retained in the oblique plural, as sarō tah, &c., 'to men.'

The second variety comprises feminine, and generally inanimate, nouns which take short *i* (occasionally *ey*) in the inflected cases, vocative included; thus:—

*Sing.*

- N. lār, 'a road.'  
 G. da lārī, 'of a road.'  
 D. lārī tah, &c., 'to a road.'  
 Ac. lārī, 'a road,' 'to a road.'  
 V. ai, *or* wo lārī, 'O road!'  
 Ab. lah lārī, *or* lah lārī nah, 'from a road.'  
 Ag. lārī, 'by a road.'

*Plur.*

- N. lārī, 'roads.'  
 G. da lārī, 'of roads.'  
 D. lārī tah, &c., 'to roads.'  
 Ac. lārī, 'roads,' 'to roads.'  
 V. ai, *or* wo lārī, 'O roads!'  
 Ab. lah lārī, *or* lah lārī nah, 'from roads.'  
 Ag. lārī, 'by roads.'

*2nd Declension.*—Masculine nouns which do not inflect in the singular oblique cases. They take short *a* in the vocative, and add two or more letters to form the plural; nominative, and often shorten a long vowel in the base.

The first variety takes 'ūna' or 'ūnah' in the nominative plural: thus:—

plār, 'a father.'

<i>Sing.</i>	<i>Plur.</i>
N. plār.	plārūna or plārūnah.
G. da plār.	da plārūno.
V. ai or wo plāra.	ai or wo plārūno.
Ag. plār.	plārūno.

The second variety, which are all masculine, inserts 'ān' before the final vowel in the plural; thus:—

melmah, 'a guest.'

<i>Sing.</i>	<i>Plur.</i>
N. melmah.	melmānah.
G. da melmah.	da melmāno.
V. ai melmah.	ai melmāno.
Ag. melmah.	melmāno.

The word āh, 'a sigh,' which is feminine amongst some tribes, takes the above masculine form of the plural.

*3rd Declension.*—Feminine nouns ending in imperceptible *h*, which becomes *ey* in the inflected form, as shown below.

śhadza'h, 'a woman.'

<i>Sing.</i>	<i>Plur.</i>
N. śhadza'h.	śhadzey.
G. da śhadzey.	da śhadzo.
V. ai śhadzey.	ai śhadzo.
Ag. śhadzey.	śhadzo.

\* In the following declensions only those cases will be given which illustrate the changes of form.



Certain nouns of this declension, which, however, are generally Persian derivatives, of the form *mirtsi*, 'distress,' *dushmāni*, 'enmity,' are inflected thus:—

	<i>Sing.</i>	<i>Plur.</i>
N.	<i>mirtsi</i> .	<i>mirtsa'i</i>
G.	<i>da mirtsa'i</i> .	<i>da mirtsio</i> .
V.	<i>ai mirtsa'i</i> .	<i>ai mirtsio</i> .
Ag.	<i>mirtsa'i</i> .	<i>mirtsio</i> .

*4th Declension.*—Nouns generally masculine and of two varieties. The first take the peculiar vowel sound shorter than short *a* referred to at page 4, and represented here by *ā*, in the oblique singular and nominative plural.

The first variety merely adds *ā*, and sometimes *ah*, thus:—

*ghāl*, 'a thief.'

	<i>Sing.</i>	<i>Plur.</i>
N.	<i>ghāl</i> .	<i>gh'ālā or gh'ālāh</i> .
G.	<i>da gh'ālā</i> .	<i>da gh'ālō</i> .
V.	<i>ai gh'ālā</i> .	<i>ai gh'ālō</i> .
Ag.	<i>gh'ālā</i> .	<i>gh'ālō</i> .

The second variety consists of such nouns as *n'mūndz*, 'prayer,' *yān*, 'custom,' *kojz*, 'a hyena,' and *shkurn*, 'a porcupine'; and changes the 'ū' or 'u' of the base into 'ā' and affixes short 'ā' or 'ah,' as in the first variety; thus:—

*n'mūndz*, 'prayer.'

	<i>Sing.</i>	<i>Plur.</i>
N.	<i>n'mūndz</i> .	<i>n'māndza or n'māndzah</i> .
G.	<i>da n'mūndzā</i> .	<i>da n'māndzō</i> .
V.	<i>ai n'mūndzā</i> .	<i>ai n'māndzō</i> .
Ag.	<i>n'mūndzā</i> .	<i>n'māndzō</i> .

*5th Declension.*—The nouns of this declension, which contains many celestial words, are not subject to inflection, except in the vocative singular. In this case masculine take *ā* or *ah*, and feminine *i* or *ey*.

The first variety adds 'ān' in the plural; thus:—  
ūśh, 'a camel.'

<i>Sing.</i>	<i>Plur.</i>
N. ūśh.	ūśhān.
G. da ūśh.	da ūśhāno.
V. ai ūśha.	ai ūśhāno.
Ag. ūśh.	ūśhāno.

The second variety adds 'gān' in the plural; thus:—  
mandārno, 'a churning stick.'

<i>Sing.</i>	<i>Plur.</i>
N. mandārno.	mandārnogān.
G. da mandārno.	mandārnogāno.
V. ai mandārno.	ai mandārnogāno.
Ag. mandārno.	mandārnogāno.

The third variety adds 'yān' in the plural; thus:—  
mullā, 'a priest.'

<i>Sing.</i>	<i>Plur.</i>
N. mullā.	mullāyān.
G. da mullā.	da mullāyāno.
V. ai mullā.	ai mullāyāno.
Ag. mullā.	mullāyāno.

The fourth variety comprises nouns of consanguinity and is somewhat irregular; thus:—

mor, 'a mother.'

<i>Sing.</i>	<i>Plur.</i>
N. mor.	mendi. or mendei.
G. da mor.	da inendo.
V. ai mori.	ai mendo.
Ag. mor.	ir

dzo'e, 'a son.'

	<i>Sing.</i>	<i>Plur</i>
N.	<u>dz</u> o'e.	<u>dz</u> aman.
G.	da <u>dz</u> o'e.	da <u>dz</u> āmano.
V.	ai <u>dz</u> o'ea.	ai <u>dz</u> āmano.
Ag.	<u>dz</u> o'e.	<u>dz</u> āmano.

The fifth variety comprises nouns denoting sounds, the whole of which take 'hār' in the plural; thus:—

heng, 'a groan.'

	<i>Sing.</i>	<i>Plur.</i>
N.	heng.	hengahār.
G.	da heng.	da hengahāro.
V.	ai heng.	ai hengahāro.
Ag.	heng.	hengahāro.

*5th Declension.*—Nouns which remain unchanged, except in the oblique plural.

The first variety comprises masculines terminating in perceptible *h*, such as wāshah, 'grass,' which, in the genitive plural, becomes da wāsho, 'grasses.' The second variety consists of feminines ending in long 'ā,' such as ghwā, 'a cow,' the genitive plural of which is da ghwāwo, 'of cows.' A third variety comprises feminines ending in long 'i,' preceded by short 'a' (*hamza'h*), such as jina'i, 'a girl,' the genitive plural of which is da jino, 'of girls.' The fourth variety ends in short 'a' or 'ah,' like bārna, or bārnah, 'an eyelash,' which, in the genitive plural, becomes da bārno, 'of eyelashes.' The fifth variety embraces all nouns terminating in any other consonants than those already mentioned; and they shorten their last vowel to *o* in the plural, thus, skhwandar, 'a steer,' becomes, skhwandaro, 'steers,' da skhwandaro, 'of steers,' &c. The remaining cases of the plural throughout this declension follow the model of the genitive; the singular, as said before, is unchangeable.

*7th Declension.*—Masculine nouns, which add short 'a' in the oblique singular, and 'ūna' or 'ūnah' in the nominative plural. They shorten a vowel in the base; thus:—

ghar, 'a mountain.'

	<i>Sing.</i>	<i>Plur.</i>
N.	ghar.	gh'rūna or gh'rūnah.
G.	da gh'ra.	da gh'rūno.
V.	ai gh'ra.	ai gh'rūno.
Ag.	gh'ra.	gh'rūno.

*8th Declension.*—Nouns ending in 'ī,' which undergo no change in the singular, but which take 'a'ī' in the nominative plural; thus:—

siz-nī, 'a swaddling-band.'

	<i>Sing.</i>	<i>Plur.</i>
N.	siz-nī.	siz-na'ī.
G.	da siz-nī, &c.	da siz-no, &c.

A few feminines in this declension are inflected as follows:—

kuchūti, 'a puny female child.'

	<i>Sing.</i>	<i>Plur.</i>
N.	kuchūti.	kuchūti.
G.	da kuchūti, &c.	da kuchūti, &c.

*9th Declension.*—Nouns which undergo no change of inflection whatever; thus:—

wī-ār, 'jealousy'

	<i>Sing.</i>	<i>Plur.</i>
N.	wī-ār, 'jealousy.'	wī-ār, 'jealousies.'
G.	da wī-ār, 'of jealousy.'	da wī-ār, 'of jealousies'
V.	ai wī-ār, 'O jealousy.'	ai wī-ār, 'O jealousies'
Ag.	wī-ār, 'by jealousy.'	wī-ār, 'by jealousies.'

## THE ADJECTIVE.

Adjectives should, in all cases, precede their nouns; they assume the same terminations in gender, number, and case, as the nouns they qualify.

The nominative, oblique, vocative, and plural forms are those which exhibit the changes of adjectives as of nouns; thus, *mashar*, 'elder'; *mashar w'ror*, 'an elder brother'; *da mashar w'ror*, 'of an elder brother'; *ai mashara w'ror*, 'O elder brother!'; *mashar w'rūrna*, 'elder brothers'; *da masharo w'rūrno*, 'of elder brothers'; *ai masharo w'rūrno*, 'O elder brothers!'

Before feminine nouns adjectives take the imperceptible *h*, and then follow the rule of the 3rd declension of nouns; thus, *lo-e-a'h jāl*, 'a grown-up girl'; *da lo-e-ey jāley*, 'of a grown-up girl'; *lo-e-ey jāley*, 'grown up girls'; *da lo-eo jālo*, 'of grown-up girls,' &c.

Sometimes a noun is used instead of an adjective to qualify another noun; as *kārnaey z'rah*, 'a hard (stone) heart.' In this case both nouns follow the usual inflection according to their terminations; thus, *da kārni z'rah*, 'of a hard heart' (see Declensions 1 and 2).

Adjectives containing 'o' change that letter to 'ā' in the singular oblique and nominative plural, and affix perceptible *h* to the end of the word; thus, *soy*, 'cold,' makes *dā sārāh* in the genitive singular, *sārāh* in the nominative plural, and *da sāro* in the plural oblique. In the feminine the *o* is changed to short *a*, and imperceptible *h* is added to the word; thus, *sarā'h*, nominative; *da saroy*, genitive; and *saroy*, nominative plural; but the feminine oblique plural is the same as the masculine.

There are a number of adjectives, principally active and past participles, which in the masculine terminate in *ay* (Declension), whose feminines take 'i' or 'ey'; thus, *yūnkaey*, 'a speaker,' *wa-yūnki* or *wa-yūnkey*, 'feminine.'

The ordinal numbers are declinable, and subject to the same changes by inflection as other adjectives.

*Comparison of Adjectives.*—The positive is made comparative by the particles *tar, lah, lah nah*, &c., used with the object to which comparison is made; thus, 'bad *spuk garnah tar barna'h*' (*lit.* 'evil *light* consider *than* a feather'), 'consider evil lighter than a feather.' A mere repetition of the positive is commonly used in forming the comparative; thus, *pūch pūch wā-yī*, 'he talks great nonsense.'

In forming the superlative, such words as *tol*, 'all,' *hadd*, 'boundary,' *pahor-tah* or *por-tah*, 'over,' 'above,' are used in addition to the particles employed to form the comparative; thus, *daghah lah tolo lo-ē daey* (*lit.* 'this than all big is'), 'this is the greatest'; *lah hadda zi-āta*, 'beyond bounds'; *dā saraey lah tolo nah der hośh-yār daey* (*lit.* 'this man than all very clever is') 'this man is the cleverest of all.'

## THE PRONOUN.

The Pushto pronouns are of five different classes—the personal, demonstrative, reflective or reciprocal, interrogative, and indefinite. There are no peculiarly relative or co-relative forms.

The first personal pronoun is not subject to any change on account of gender.

*Sing.*

N. *zah*, 'I.'

G. *dz'mā*, 'mine,' 'of me.'

D. { *mā tah, larah, lah,*  
*wa mā tah, wa mā watah, &c.* } 'to me.'

Ac. *mā*, 'me,' 'to me.'

Ab. *lah mā, lah mā nah*, 'from me.'

Ag. *mā*, 'by me.'

*Plur.*

- N. mungah, mūngah, or mūjz\* 'we.'  
 G. dz'mungah or dz'mūjz, 'of us,' 'our.'  
 D. { mungah tah or mūjz tah  
       wa mungah tah or ya mūjz tah } 'to us.'  
       wa mungah watah or wa mūjz watah }  
 Ac. mungah or mūjz, 'us,' 'to us.'  
 Ab. { lah mungah or lah mūjz  
       lah mungah nah or lah mūjz nah } 'from us.'  
 Ag. mungah or mūjz, 'by us.'

The second personal pronoun is as follows:—

*Sing.*

- N. tah, 'thou.'  
 G. stā or da tā, 'of thee,' 'thine.'  
 D. tā tah, &c., 'to thee.'  
 Ac. tā, 'thee,' 'to thee.'  
 V. ai tā or wo tā, 'O thou!'  
 Ab. lah tah, &c., 'from thee.'  
 Ag. tā, 'by thee.'

*Masc. Plur.*

- N. tāsū or tāsey, 'ye,' 'you.'  
 G. stāsū or stāsi, 'of you,' 'yours.'  
 D. tāsū or tāsey tah, &c., 'to you.'  
 Ac. ai tāsū or tāsey, 'you,' 'to you.'  
 V. ai tāsū or tāsey, &c., 'O you!'  
 Ab. lah tāsū or tāsey, &c., 'from you.'  
 Ag. tāsū or tāsey, 'by you.'

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\* The forms built upon 'mungah,' &c., belong to Eastern Pushto; those deduced from 'mūjz' belong to the Western dialect.

The third personal pronoun has a feminine form in the oblique cases of the singular, but the plural is the same as the masculine.

*Masculine Singular.*

haghah, 'he,' 'it.'

- N. haghah, 'he,' 'it.'  
 G. da haghah, 'of him,' &c.  
 D. haghah tah, &c., 'to him,' &c.  
 Ac. haghah, 'him,' 'to him.'  
 Ab. lah haghah, &c., 'from him.'  
 Ag. haghah, 'by him.'

*Feminine Singular.*

haghah, 'she,' 'it.'

- N. haghah, 'she,' 'it.'  
 G. da highih or da highey, 'of her,' &c.  
 D. highih tah or highey tah, &c., 'to her.'  
 Ac. haghah, 'her.'  
 Ab. lah highih or lah highey, &c., 'from her.'  
 Ag. highih or highey, 'by her.'

*Masculine and Feminine Plural.*

- N. haghah, 'they.'  
 G. da hugho or da hughoey, 'of them.'  
 D. hugho tah or hughoey tah, &c., 'to them.'  
 Ac. haghah, 'them,' 'to them.'  
 Ab. lah hugho or lah hughoey, &c., 'from them.'  
 Ag. hugho or hughoey, 'by them.'

The demonstrative pronouns are of two kinds, the proximate and the remote.

The *proximate* demonstratives are daghan and dā, which, when inflected, are both masculine and feminine.



*Plur.*

- N. mungah, mūngah, or mūjz\* 'we.'  
 G. dz'mungah or dz'mūjz, 'of us,' 'our.'  
 D. { mungah tah or mūjz tah  
       wa mungah tah or wa mūjz tah  
       wa mungah watah or wa mūjz watah } 'to us.'  
 Ac. mungah or mūjz, 'us,' 'to us.'  
 Ab. { lah mungah or lah mūjz  
       lah mungah nah or lah mūjz nah } 'from us.'  
 Ag. mungah or mūjz, 'by us.'

The second personal pronoun is as follows:—

*Sing.*

- N. tah, 'thou.'  
 G. stā or da tā, 'of thee,' 'thine.'  
 D. tā tah, &c., 'to thee.'  
 Ac. tā, 'thee,' 'to thee.'  
 V. ai tā or wo tā, 'O thou!'  
 Ab. lah tah, &c., 'from thee.'  
 Ag. tā, 'by thee.'

*Masc. Plur.*

- N. tāsū or tāsey, 'ye,' 'you.'  
 G. stāsū or stāsi, 'of you,' 'yours.'  
 D. tāsū or tāsey tah, &c., 'to you.'  
 Ac. ai tāsū or tāsey, 'you,' 'to you.'  
 V. ai tāsū or tāsey, &c., 'O you!'  
 Ab. lah tāsū or tāsey, &c., 'from you.'  
 Ag. tāsū or tāsey, 'by you.'

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\* The forms built upon 'mungah,' &c., belong to Eastern Pushto; those deduced from 'mūjz' belong to the Western dialect.

The third personal pronoun has a feminine form in the oblique cases of the singular, but the plural is the same as the masculine.

*Masculine Singular.*

hagħah, 'he,' 'it.'

- N. hagħah, 'he,' 'it.'
- G. da hagħah, 'of him,' &c.
- D. hagħah tah, &c., 'to him,' &c.
- Ac. hagħah, 'him,' 'to him.'
- Ab. lah hagħah, &c., 'from him.'
- Ag. hagħah, 'by him.'

*Feminine Singular.*

hagħah, 'she,' 'it.'

- N. hagħah, 'she,' 'it.'
- G. da highih or da highey, 'of her,' &c.
- D. highih tah or highey tah, &c., 'to her.'
- Ac. hagħah, 'her.'
- Ab. lah highih or lah highey, &c., 'from her.'
- Ag. highih or highey, 'by her.'

*Masculine and Feminine Plural.*

- N. hagħah, 'they.'
- G. da hughoh or da hughoe, 'of them.'
- D. hughoh tah or hughoe tah, &c., 'to them.'
- Ac. hagħah, 'them,' 'to them.'
- Ab. lah hughoh or lah hughoe, &c., 'from them.'
- Ag. hughoh or hughoe, 'by them.'

The demonstrative pronouns are of two kinds, the proximate and the remote.

The *proximate* demonstratives are dagħah and dā, which, when inflected, are both masculine and feminine.

*Masculine Singular.*

- M & F. N. daghah or dā, 'this.'  
 M. G. da daghah or da dey, 'of this.'  
 F. G. da dighah, da dighey, or da dey, 'of this.'  
 M. D. daghah tah or dey tah, &c., 'to this.'  
 F. D. dighah tah, dighey tah, or dey tah, &c., 'to this.'  
 M. Ac. daghah or dā, 'this,' 'to this.'  
 F. Ac. daghah or dā, 'this,' 'to this.'  
 M. Ab. lah daghah or lah dey, &c., 'from this.'  
 F. Ab. lah dighah, lah dighey, or lah dey, &c., 'from this.'  
 M. Ag. daghah or dey, 'by this.'  
 F. Ag. dighah, dighey, or dey, 'by this.'

*Plural (for both Genders).*

- N. daghah, 'these.'  
 G. da dagho or da dewo, 'of these.'  
 D. dagho tah or dewo tah, &c., 'to these.'  
 Ac. daghah, 'these,' 'to these.'  
 Ab. lah dagho or lah dewo, &c., 'from these.'  
 Ag. dagho or dewo, 'by these.'

There is another form of the proximate demonstrative pronoun, more generally used by the Western than the Eastern Afghans, and more emphatic in its signification than the foregoing. It is not subject to change for gender or number, and is thus declined:—

hā-yah, 'this.'

- |                   |                    |
|-------------------|--------------------|
| N. hā-yah.        | Ac. hāyah.         |
| G. da ha-ey.      | Ab. lah ha-ey, &c. |
| D. ha-ey tah, &c. | Ag. ha-ey.         |

The *remote* demonstratives are 'dacy' for the masculine, and 'dā' for the feminine. The latter is the same as one of the proximate demonstratives before described. The difference is that the former is used for both genders, but the latter only for the feminine.

dacy, 'that.'

	<i>Sing.</i>	<i>Plur.</i>
N.	dacy, M., dā, F.	dū-i, M. and F.
G.	da dāh or da dey.	dā dū-i, or da dū-io.
D.	dāh tah or dey tah, &c.	dū-i tah or dū-io, tah, &c.
Ac.	dacy or dā.	dū-i.
Ab.	lah dacy or lah dey, &c.	lah dū-i or lah dū-io, &c.
Ag.	dāh or dey.	dū-i or dū-io.

The *reflective* or reciprocal pronoun *khpul*, 'self,' is applicable to all persons. It is placed before the verb in the sentence, and must refer to the agent or nominative, either expressed or understood, whatever it may be. The plural inflected form is used for both genders. It is declined as follows:—

*Singular.*

	<i>Masc.</i>	<i>Fem.</i>
N.	<i>khpul</i> .	<i>khpula'h</i> .
G.	da <i>khpul</i> .	da <i>khpuley</i> .
D.	<i>khpul</i> tah, &c.	<i>khpuley</i> tah, &c.
Ac.	<i>khpul</i> .	<i>khpula'li</i> .
Ab.	lah <i>khpula</i> , &c.	lah <i>khpuley</i> , &c.
Ag.	<i>khpul</i> .	<i>khpuley</i> .

*Plural.—Masculine & Feminine.*

N.	<i>khpul</i> M., <i>khpula'h</i> F.	Ac. <i>khpul</i> M., <i>khpula'h</i> F.
G.	da <i>khpulo</i> .	Ab. lah <i>khpulo</i> , &c.
D.	<i>khpulo</i> tah, &c.	Ag. <i>khpulo</i> .

The *interrogative* pronouns are 'tsok,' 'kom,' and 'kam.' The interrogative 'tsok' is applied to persons, and rarely

to inanimate objects. It is used both for the singular and plural, and masculine and feminine, and is thus declined:—

<u>tsok</u> , 'who?' 'which?' 'what?'	
N. <u>tsok</u> .	Ac. <u>tsok</u> .
G. <u>da chā</u>	Ab. <u>lah chā</u> .
D. <u>chā tah</u> , &c.	Ag. <u>chā</u> .

This pronoun is also in common use as an indefinite, and is for the most part applied to persons, but in some instances to things also.

The interrogatives 'kom,' and 'kam' are both singular and plural; but they undergo change in gender; thus:—

kom or kam, 'what?'

<i>Masc.</i>	<i>Fem.</i>
N. kom or kam.	koma'h or kama'h.
G. da kom or da kam	da komey or da kamey.
D. kom tah or kam tah, &c.	komey tah or kamey tah, &c.
Ab. kom or kam.	koma'h or kama'h.
Ab. lah kom or lah kam.	lah komey or lah kamey, &c.
Ag. kom or kam.	komey or kamey.

The pronoun tsah is used both in an interrogative as well as in an indefinite sense. It undergoes no change of form in inflection; thus, tsah, 'what?' 'n,' 'an,' 'any,' 'of what?' tsah tarah or tsah' tah, 'to what?' &c.

There is another indefinite pronoun, dzi or dzi. It is applicable to things both animate and inanimate; but is not subject to any change of termination on account of gender. It is both singular and plural.

N. <u>dzi</u> or <u>dzi</u> .	Ac. <u>dzi</u> or <u>dzi</u> .
G. <u>di dzi</u> .	Ab. <u>lah dzi</u> .
D. <u>dzi tah</u> , &c.	Ag. <u>dzi</u> or <u>dzi</u> .

Several pronouns admit of composition; thus, har-tsok, 'whoever,' har-tsah, 'whatever,' har-yow, 'every one,' kam.

—yow, 'which one?' 'whichever?' These pronouns are subject to the same rules of inflection, and change of termination for gender, as the pronouns from which they are derived; thus, kam-yow (*masc.*), kama'h yowa'h (*fem.*), 'which one?'; da kam-yowa (*masc.*), da kamey-yowey (*fem.*), 'of which one?' &c.

The word 'chih' is used as a *relative* pronoun, and the co-relative is supplied by the demonstrative.

In addition to the regular form of the pronouns already explained, there are three other forms, as follows:—

*First Form.—Singular.*

Person.

- 1st. mī or mi, 'I, mine, to me.'
- 2nd. di or di, 'thou, thine, to thee.'
- 3rd. yeh or yah, 'he, she, it, her, hers,' &c.

*First Form.—Plural.*

- 1st. ūm, muh, or mū, 'we, ours, to us.'
- 2nd. mah or mo, 'you, yours, to you.'
- 3rd. yeh or yah, 'them, theirs, to them.'

The above pronouns are used with the past tenses of the active voice to denote the agent in a sentence; but they have no meanings separate from the verbs. With any other than active or transitive verbs they point out the object or possessive case. They are not affected by gender, and may be prefixed or inserted.

*Second Form.—Singular and Plural.*

Person.

- 1st. rā, rā tah, rā larab, or rā lah, 'to me, to us.'
- 2nd. dar, dar tah, &c., 'to thee, to you.'
- 3rd. war, war tah, &c., 'to him, her, it, them.'

The above may be termed a pronominal dative prefix, as it is alone used to point out an object in a sentence. It

is used with all verbs; but, like the first form, has no independent meaning. It is not subject to change on account of gender.

### *Third Form.*

Person.	<i>Sing.</i>	<i>Plur.</i>
1st.	am, 'I.'	ū, 'we.'
2nd.	ey, 'thou.'	a'ai, 'ye, you.'
3rd.	i, 'he, she, it.'	i, 'they.'

The above are used in forming the tenses of intransitive and substantive verbs, and, with the exception of the six past tenses, for those of verbs transitive also. They are inseparable from the verbs, and have no independent meaning. The regular personal pronouns may also be prefixed to the verbs with which they are used, but are not absolutely required, and not generally adopted.

### THE VERB.

Verbs are of two kinds—primitive and derivative, which may again be divided into six classes—the substantive, intransitive, active or transitive (comprising causals), the derivative, and the passive.

Active verbs may be obtained from some intransitives by changing the termination *-al* or *-edal* of the infinitive into *-awul*; as *bāledal*, 'to take fire,' *balawul*, 'to set on fire.'

Causals are formed from intransitives and transitives in precisely the same manner; thus, *zghāledal*, 'to run,' *zghalawul*, 'to cause to run.'

Derivatives may be formed from nouns, adjectives, or prepositions, either by simply affixing the sign of the infinitive, or by also shortening the long vowel of the base; as, *pohā'h*, 'understanding,' *pohedal*, 'to understand,' *pohawul*, 'to inform,' 'cause to understand'; *wuch*, 'dry,' *wuchedal*,

'to become dry,' wuchawul, 'to make dry;' rūrnā, 'bright,' rūrnawul, 'to make bright'; ghāra'h, 'a brink or side,' gharedal, 'to turn aside,' gharawul, 'to put aside.'

Nouns and adjectives very frequently give rise to a kind of compound verb, by the mere addition thereto of a regularly conjugated verb; thus, ū-dah, 'asleep,' ū-dah kedāl, 'to go to sleep'; wajzaēy, 'hungry,' wajzaey kedāl, 'to become hungry.'

The passive voice is formed by the addition of the different tenses of the substantive or auxiliary verbs kedāl and sh'wal, 'to be or become,' to the past participle or imperfect tense of a transitive verb, both of which are subject to the same changes in termination for gender as other verbs, to agree with the governing noun in the sentence.

### THE SUBSTANTIVE VERB.

#### Infinitive unknown.

##### *Present Tense.*

<u>zah yam</u> , 'I am.'	<u>mūjz or mungah yū</u> , 'we are.'
<u>tah yey</u> , 'thou art.'	<u>tāsū yā'āi or yasta'āi</u> , 'you are.'
<u>haghah daey or shtah</u> , 'he is.'	<u>haghah dī or shtah</u> , 'they are.'
<u>haghah da'h or shtah</u> , 'she is.'	

##### *Past Tense.*

<u>zah wum</u> , 'I was'	<u>mūjz or mungah wū</u> , 'we were.'
<u>tah wey</u> , 'thou wast.'	<u>tāsū wa'āi</u> , 'you were.'
<u>haghah wu or wuh</u> , 'he was.'	<u>haghah wū</u> , 'they were.'
<u>haghah wa'h</u> , 'she was.'	<u>haghah wey</u> , 'they were.'



*Future Tense.*

zah bah yam, 'I shall be.'	mūjz or mungah bah yū, 'we shall be.'
tah bah yey, 'thou shalt be.'	tāsū or tāsī bah ya'āi, 'you shall be.'
haghah bah wī or bah wīna, 'he, she, it, shall be.'	haghah bah wī or bah wīna, 'they shall be.'

*Aorist or Future Indefinite.*

zah, tah, or haghah wī or wīna, 'I, thou, he, she, or it may be.'	mūjz or mungah, tāsū or haghah wī or wīnah, 'we, you, or they may be.'
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*Conditional or Optative.*

zah wae, wāe, or bah wum, 'were I.'	mūjz or mungah wae, wāe, or bah wū, 'were we.'
tah wey, wāe, or bah wey, 'wert thou.'	tāsū or tāsī wa'āi, or wāe, or bah wa'āi, 'were you.'
haghah wae, wāe, or bah wū, 'were he or it.'	haghah wae, wāe, or bah wū, 'were they.'
haghah wae, wāe, or bah wū, 'were she or it.'	haghah wae, wāe, or bah wey, 'were they.'

The following, as well as the preceding verb, is used to denote mere existence. It is an auxiliary, and imperfect in its conjugation.

tāsū bah yāst, in Western Afghanistan.  
tāsū wāst, or bah wāst in the West.

*Infinitive.*

aosedal, 'to be, exist, continue,' &c.

*Noun of Fitness.*

da aosedo or da aosedalo, 'of or for being, existing,' &c.

*Active Participle.*

*Singular.*—*Masc.*, aosedūnkaey or aosedūnaey. *Fem.*, aosedūni or aosedūnki; aosedūney or aosedūnkey, 'exister,' &c.

*Plural.*—*Masc.* and *Fem.*, aosedūnki or aosedūni, 'existers,' &c.

*Present Tense.*

zah aosam, 'I exist.'	mūjz or mungah aosū, 'we exist.'
tah aosey.	tāsū or tāsī aos'āi.
haghah aosī.	haghah aosī.

*Conditional or Optative.*

zah aosedam, 'were I.'	mūjz aosedū, 'were we.'
tah aosedey.	tāsū aosed'āi or tāsū aosedāst.
M. haghah aosedah.	haghah aosedah.
F. haghah aosedah or aosedalah.	haghah aosedey, or aosedaley.

*Future Tense.*

zah bah wu aosam, 'I will exist.'	mūjz or mungah bah wu aosū, 'we will exist.'
tah bah wu aosey.	tāsū bah wu aos'āi.
haghah bah wu aosī.	haghah bah wu aosī.

*Aorist Tense.*

zäh wu nosam, 'I may exist.'	mūjz or mungah wu nosū.
tah wu noseç.	tāsū wu nos'ai.
haghah wu nosī.	haghah wu nosī.

*Precautive.*

zäh wu nosam, 'I should exist.'	mūjz or mungah wu nosū.
tah wu noseç.	tāsū wu nos'ai.
haghah di wu nosī.	haghah di wu nosī.

Throughout the above three tenses the prefix 'wu' is optionally, and is often omitted.

*Imperative.*

tah nosah, 'exist thou.'  
 haghah di nosī, 'let him, her, &c., exist.'  
 tāsū nosa'i, 'exist you.'  
 haghah di nosī, 'let them exist.'

The verb kedāl, 'to be or become,' used in forming the passive voice.

*Infinitive.*

kedāl, 'to be,' 'become.'

*Present Tense.*

zäh kejzam.	mūjz or mungah kejzū.
tah kejzey.	tāsū kejz'ai.
naghah kejzi.	haghah kejzi.

Eastern Afghāns turn 'jz' into 'g'; therefore, in this tense, they would use 'g' for 'jz' throughout.

*Imperfect Tense.*

zah kedaṁ, 'I was becom- mūjz or mungah kedū.  
ing.'

tah kedey.

tāsū ked'ai.

haghah keda or kedah (M.). haghah kedā (M.).

haghah keda'h or kedala'h haghah kedey or kedaley  
(F.). (F.).

If between the pronoun and the verb, the particle 'bah' be inserted in this tense, it assumes the habitual form.

*Future Tense.*

zah bah kejzam, 'I will be- mūjz or mungah bah kejzū.  
come.'

tah bah kejzey.

tāsū bah kejz'ai.

haghah bah kejzī.

haghah bah kejzī.

In this tense the prefixed personal pronouns are often omitted in a sentence.

The verb 'sh'wal,' like that which preceeds it, imports transition from one state to another. It is used to form the passive voice.

*Infinitive.*

sh'wal, 'to be or become.'

*Noun of Fitness.*

da sh'walo or da sh'wo, 'of or for being or becoming.'

*Active Participle.*

*Sing.*—(M.) sh'wūnkacy or sh'wūnacy; (F.) sh'wūney or sh'wūnkey, 'the becomer.'

*Plur.*—(M. and F.) sh'wūnkī or sh'wūnī, 'the becomers.'

*Passive Participle.*

*Sing.*—(M.) shawaey, shawalaey; (F.) shawey or shawaley,  
'become.'

*Plur.*—(M. and F.) shawī or shawali, 'become.'

*Present Tense.*

sham, 'I become.'  
shēy.  
haghah shī.

shū, 'we become.'  
shan'ī.  
haghah shī.

*Imperfect Tense.*

sh'wam, bah sh'wam, or sh'walam, 'I was becom- ing.'	sh'wū, bah sh'wū, or sh'walū, 'we were becoming.'
sh'wey, bah sh'wey, or sh'waley.	sh'w'āī, bah sh'w'āī, or sh'wal'āī.
haghah shah or bah shah (M.).	haghah sh'wū, bah sh'wū, or sh'wal (M.).
haghah sh'wā'h, bah sh'wā'h, or sh'wala'h (F.).	haghah sh'wey, bah sh'wey, or sh'waley (F.).

*Past Tense.*

wu sh'wam or wu sh'walam, 'I became.'	wu sh'wū or wū sh'walū, 'we became.'
wu sh'wey or wu sh'waley.	wu sh'w'āī or wu sh'wal'āī.
wu shah (M.).	wu sh'wū or wu sh'wal (M.).
wu sh'wā'h or wu sh'wala'h (F.).	wu sh'wey or wu sh'waley (F.).

Throughout this tense the particle 'wu' may be option-  
ally omitted.

*Perfect Tense.*

shawacy yam, 'I have be-	shawī yū, 'we have become.'
come.'	
shawacy yey.	shawī ya'ai.*
shawacy dey (M.).	shawī dī (M. and F.).
shawey da'h (F.).	

*Pluperfect Tense.*

shawacy wum, 'I had be-	shawī wū, 'we had become.'
come.'	
shawacy wey.	shawī wa'ai.
shawacy wuh (M.).	shawī wū (M.).
shawey wa'h (F.).	shawī wey (F.).

*1st. Future Tense.*

sham, 'I should become.'	shū, 'we should become.'
shey.	sha'ai.
haghah dī shī.	haghah dī shī.

The particle 'wu' may be prefixed to the verb through-  
out the above tense.

*2nd. Future Tense.*

wu bah sham, 'I will be-	wu bah shū, 'we will be-
come.'	come.'
wu bah shey.	wu bah sha'ai.
wu bah shī.	wu bah shī.

When the personal pronouns are prefixed to this tense the particles 'wu' and 'bah' are transposed; thus, *zalt*, *bah wu sham*, 'I will become'; *haghah bah wu shī*, 'he, she, it, or they will become.'

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\* In the West, 'shawī yāst.'

*Aorist Tense.*

wu sham, 'I may, shall, will, &c., become.'	wu shū, 'we may, shall, will, &c., become.'
wu shey	wu sha'ai.
haghah wu shi.	haghah wu shi.

The particle 'wu' may optionally be omitted.

*Conditional or Optative.*

kih zah sh'wāe, 'If I be- came.'	kih mūjz or mungah sh'wāe.
kih tah sh'wāe.	kih tāsū sh'wāe.
kih haghah sh'wāe.	kih haghah sh'wāe.

*Past Conditional.*

kih zah shawaey wey, 'If I had become.'	kih mūjz or mungah shawī wey.
kih tah shawaey wey.	kih tāsū shawī wey.
kih haghah shawaey wey.	kih haghah shawī wey.

In the singular the feminine form of the past part.  
'shawey' must be used in each of the three persons.

*Past Future Tense.*

shawaey bah yam, 'I shall or 'will have become.'	shawī bah yū.
shawaey bah yey.	shawī bah ya'ai.
haghah shawaey bah wī.	haghah shawī bah wī.

The feminine form of the past participle is used for the singular in each person.

*Imperative.*

wu shah, 'become thou.'	wu sha'ai, 'become you.'
haghah di wu shi, 'let him, her, or it become.'	haghah di wu shi, 'let them become.'

In the imperative the particle 'wu' may be dropped.

## TRANSITIVE AND INTRANSITIVE VERBS.

All infinitives in the Pushto language end in '-l', '-edal', or '-wul'; those ending in '-l' are both transitive and intransitive, those which take '-edal' are, without exception, intransitive, and those ending in '-wul' are all transitive.

There are no less than thirty-seven classes of verbs, which comprise all the regular and irregular conjugations in the language. Thirteen of these classes are intransitive, including five imperfect, and twenty-four transitive, comprising nineteen perfect and imperfect, and five imperfect.

The peculiarities of each class will now be specified.

For the sake of brevity it may be mentioned that the inflections of the verb arrange themselves under two groups; the *first group* includes the Present, Aorist, Future, and Imperative, and the other group the Imperfect, the Past Tense, and generally the Past Participle.

*Intransitives.*

*Class I.*—After dropping the 'l' of the infinitive the last radical letter is changed to another in the 1st group of tenses, but remains in the 2nd group. Thus, *pohedal*, 'to know'; 1st, *pohejzī*, 'he knows', *wu pohejzī*, 'he may know'; *wu pohejzāh*, 'know'; but 2nd. *pohedah*, 'he was knowing'; *wu pohedah*, 'he knew'; *pohedalacy*, 'known.'

*Class II.*—The two last radical letters are rejected in the 1st group of tenses, and retained in the 2nd group. Thus, *z'ghaledal*, 'to run'; 1st. *z'ghālī*, 'he runs', &c.; 2nd. *z'ghaledah*, 'he was running', &c.

*Class III.*—The three last radical letters are rejected in the 1st group of tenses, and retained in the 2nd group. Thus, *k'shenāstal*, 'to sit'; 1st. *k'shenī*, 'he sits', &c.; 2nd. *k'shenāst*, 'he was sitting.'\*

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\* These verbs do not take the particle 'wu' in the past, accordingly the imperfect and past have the same form,



*Class IV.*—The last radical letter is rejected, and the long vowel elided in the first group of tenses. Thus, *chūw-dal*, 'to split'; 1st. *ch'wī*, 'he splits'; 2nd. *chāwd*, 'he was splitting.'

*Class V.*—The last radical letter is changed for two others in the 1st group of tenses. Thus, *khatal*, 'to ascend'; 1st. *khējzī*, 'he ascends'; 2nd. *khōt*, 'he was ascending.'\*

*Class VI.*—The '-l' of the infinitive is simply rejected. Thus, *m'ral*, 'to die'; 1st. *m'rī*, 'he dies'; 2nd. *mar*, 'he was dying.' In the first group the verb '*m'ral*' exceptionally changes 'r' to 'r.' The past participle is simply an adjective; thus, *mar*, 'dead.'

*Class VII.*—A letter is added after the last radical letter in the 1st group of tenses, and both that and the added letter are rejected in the 2nd group. Thus, *swal*, 'to burn'; 1st. *swadzī*, 'he burns'; 2nd. *sab*, 'he was burning'; but the Western Afghāns in the imperfect and past reject the perceptible 'h' in '*sah*' for 'ū'; thus, *sū*, 'he was burning.'

### *Imperfect Verbs.*

*Class VIII.*—This class conforms to the rule of Class I.; but all the tenses, except the Present and Imperfect, are

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known from the construction of the sentences.

\* Words of this class make this change of short 'a' to 'o' in the third person masculine singular only; in the third person plural the 'a' becomes 'ā' (e.g. *khātāl* and *khatal*, the same as an infinitive itself, 'they were ascending'); in the remaining persons no change takes place; thus, *khātām*, 'I was ascending,' &c., except in the third person feminine, to form which imperceptible 'h' is added to the root or to the infinitive, as, *khata'h* or *khatala'h*, 'she was ascending.'

formed with the Past Participle, and the auxiliary verb 'sh'wal.' Thus, matedal, 'to break'; 1st. mätejzi, 'he breaks'; māt shī, 'he shall or may break'; māt shah, 'let him break'; 2nd. matedah, 'he was breaking'; māt shah, 'he broke'; māt or māt shawaey, 'broken.'\*

*Class IX.*—Wanting in the 1st group of tenses, which are supplied from some other verb; the 2nd group are regular. Thus, z'ghāstal, 'to run'; 1st. z'ghālī, 'he runs'; 2nd. z'ghāst, 'he was running.'

*Class X.*—Wanting in the 2nd group of tenses, which are supplied from other verbs. Thus, drūmal, 'to go'; 1st. drūmī, 'he goes'; wu drūmī, 'he may go'; wu drūmah, 'go'; 2nd. tah, 'he was going'; lār, 'he went'; talaey or t'lalaey, 'gone.'

*Class XI.*—Consisting of such verbs as lāral, 'to go,' the deficiencies of which are supplied by help of sh'wal, 'to become.' Thus, lāral, 'to go'; 1st. dī, 'he goes'; lār shī, 'he may or shall go'; lār shah, 'go'; 2nd. tah, 'he was going'; lār, 'he went'; talaey or t'lalaey, 'gone.'

*Class XII.*—Containing only the verb t'lal, 'to go,' which has only the infinitive and imperfect. Thus, t'lal, 'to go'; 1st, dī, 'he goes'; lār shī, 'he may or shall go'; dzah, 'go'; 2nd. t'lah or tah, 'he was going'; lār, 'he went'; talaey or t'lalaey, 'gone.' The pronouns 'rā, 'dar,' and 'war' (see p. 21), are used with this verb.

*Class XIII.*—Containing only the verb rāghāl, 'to come,' which has merely a Past Tense and Past Participle. This is really a compound of 'rā' and a verb 'ghāl,' as the following indication of its tenses shows:—rā-ghāl, 'to come'; 1st. rā-dī, 'he comes'; rā-shī, 'he may come'; rā-dzah, 'let him come'; 2nd. rā-tah, 'he was coming'; rā-ghaey, 'he came'; rā-ghālalaey or rā-ghālalaey, 'come.'

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\* These verbs are mostly derivative, formed from adjectives, by aid of the termination '-edal.'

*Transitives.*

As in the case of Intransitives, before applying the following rules, the '-l' of the infinitive is first rejected.

*Class I.*—Lengthen the penultimate 'a' to 'ā' in the 2nd group of tenses. Thus, taral, 'to bind'; 1st. tarī, 'he binds'; 2nd. tārah, 'he was binding'; taralaey, 'bound.' The verbs of this class are the most numerous in the language.

*Class II.*—In the Present and Imperative the personal terminations are simply added. The Imperative is sometimes formed by the addition of the imperative of kral, 'to do,' to the shortened past participle. The Aorist, Future, and Past tenses are always formed by aid of 'k'ral' and the shortened past participle. In the Imperfect the penultimate 'a' is lengthened to 'ā.' Thus, khashawul, 'to bury'; khashawī, 'he buries'; khash k'rī, 'he may bury'; khash krah, 'bury'; khashāwuh, 'he was burying'; khash kar, 'he buried'; khash karaey, 'buried.' The verbs of this class are very numerous

*Class III.*—The last two radical letters of the verb are changed to two others in the 1st group of tenses. The 2nd group is regular. Thus, ghoštal, 'to desire'; 1st. ghwārī, 'he desires'; 2nd. ghošt, 'he was desiring'; ghoštalaey, 'desired.'

The letter-change is as follows:—

		Examples.
šht becomes	ār	ghoštāl ghwārī.
st	nd	aghūstai aghūndī.
šht	rn	skashtāl skarnī.
šo	jzd or gd	pre-šhowul prejzdi.

*Class IV.*—The last two radical letters are supplanted by one other letter in the 1st group of tenses; but are retained in the 2nd group. Thus, mūndal, 'to find'

1st. mūmī, 'he finds'; 2nd. mūd, 'he was finding'; also, l'wastal, 'to read'; 1st. l'wali, 'he reads'; 2nd. l'wast, 'he was reading'; and ākhīstal, 'to seize'; 1st. ākhli, 'he seizes.'

*Class V.* These verbs do not take the prefixed 'wu'; and form all the tenses and the Imperative by the mere rejection of the '-l' of the Infinitive; the 1st group of tenses taking the affixed, and the 2nd group the prefixed pronouns. Thus, bā'e-lal, 'to lose (at play)'; 1st. ba'eli, 'he loses'; 2nd. ba'e-lah, 'he was losing.'

*Class VI.*—The penultimate vowel of the verb is lengthened. Thus, wa-yal, 'to speak'; 1st. wā-yi, 'he speaks'; 2nd. wā-yah, 'he was speaking'; wayalaey, 'spoken.'

*Class VII.*—Short 'a' becomes 'o' in the 1st group of tenses, and 'ā' in the 2nd group. Thus, balal, 'to call'; 1st. boli, 'he calls'; 2nd. bālah, 'he was calling'; balalaey, 'called.'

*Class VIII.*—In the 1st group of tenses the last radical letter is changed for another; in the 2nd group it is retained, and the penultimate 'a' lengthened to 'ā.' Thus, wajz<sup>l</sup>al, 'to kill'; 1st. wajz<sup>n</sup>i, 'he kills'; 2nd. wājzāh, 'he was killing'; wajzālaey, 'killed.'

*Class IX.*—These verbs reject the prefixed 'wu' in the Past tenses. In the first group of tenses the last radical letter is changed. Thus, prā-natal, 'to unloose'; 1st. prā-nadzī, 'he unloosens'; 2nd. prā-nat, 'he was unloosening'; prā-nataey or prā-natalaey, 'unloosened.'

*Class X.*—In the 1st group of tenses the three last radical letters are changed. Thus, wishtal, 'to discharge'; 1st. wuli, 'he discharges'; 2nd. wisht, 'he was discharging'; wishtaleey, 'discharged.'

*Class XI.*—The two last radicals are rejected in the 1st. group of tenses. Thus, ārwedā, 'to hear'; 1st. ārwi, 'he hears'; 2nd. ārwedāh, 'he was hearing'; ārwedalaey, 'heard.'

*Class XII.*—The last radical letter is rejected in the 1st group of tenses, and the penultimate vowel lengthened in the 2nd group. Thus, *pejzandal*, 'to know'; 1st. *pejzani*, 'he knows'; 2nd. *pejzānd*, 'he was knowing'; *pejzandal-acy*, 'known.'

*Class XIII.*—The penultimate vowel is lengthened in the 1st group of tenses; the simple infinitive, with the addition of the prefix 'wu' for the past tense, is employed in the 2nd group. Thus, *khandal*, 'to laugh'; 1st. *khandi*, 'he laughs'; 2nd. *khandal*, 'he was laughing'; *wu khandal*, 'he laughed'; *khandalacy*, 'laughed.'

*Class XIV.*—The last radical letter is changed in the 1st group of tenses. Thus, *mushal*, 'to rub'; 1st. *mujzi*, 'he rubs'; 2nd. *mushah*, 'he was rubbing'; *mushalacy*, 'rubbed.'

### *Imperfect Verbs.*

*Class XV.*—Wanting in the 1st group of tenses, and the Past tense, which are supplied by those of another imperfect verb wanting in other tenses. Thus, *yeshal*, 'to place'; 1st. *jz'di*, 'he places'; *jz'di*, 'he may place'; *jz'dah*, 'place'; 2nd. *yesh*, 'he was placing'; *ke-sho*, 'he placed'; *yeshacy*, 'placed.'

*Class XVI.*—The verb *ke-shwal*, 'to place,' illustrates this class. It has but one tense, which is used both for Imperfect and Past. The deficiencies are supplied by *ke-jz'dal*, 'to place'. Thus, *ke-shwal*, 'to place'; 1st. *ke-jz'di*, 'he places'; 2nd. *ke-sho*, 'he was placing'; *ke-sho*, 'he placed'; *yeshacy*, 'placed.'

*Class XVII.*—A verb of this class, *jz'dal*, 'to place,' has no Past tenses or Past Participle. Its deficiencies are supplied by other imperfect verbs: Thus, *jz'dal*, 'to place'; 1st. *jz'di*, 'he places'; 2nd. *ke-sho*, 'he was placing'; *ke-sho*, 'he placed'; *yeshacy*, 'placed.'

*Class XVIII.*—Possibly the only verb of this class is

w'ral, 'to take or carry'; it takes its Aorist and Futures from the verb 'yo-sal,' which is also imperfect. Thus, w'ral, 'to take'; 1st. w'rī, 'he takes'; yo-sī, 'he may take'; 2nd. war, 'he was taking'; waraey, 'taken.'

*Class XIX.*—Wanting in Aorist, Futures, and Past tenses, which are supplied from other imperfect verbs. In the Present and Imperative the last radical letter is changed to two others; but is retained in the Imperfect. Thus, bi-wul, 'to remove (inanimate objects)'; biā-yī, 'he removes'; bozī, 'he may remove'; bi āyah, 'remove'; bi-wuh, 'he was removing'; bot (from botlal), 'he removed'; bi-walaey, 'removed.'

*Class XX.*—The Infinitives of this class prefix the post-position k'shey, 'in,' to another verb; and lengthen the penultimate 'a' to 'ā' in the 2nd group of tenses. Thus, k'she-nawul, 'to cause to sit'; 1st. k'she-nawī, 'he causes to sit'; 2nd. k'she-nāwuh or k'she-nāwo, 'he was causing to sit.'

*Class XXI.*—Perfectly regular in inflection. Thus, sātal, 'to nourish'; 1st. sātī, 'he nourishes'; 2nd. sātah, 'he was nourishing'; sātalaeey, 'nourished.'

*Class XXII.*—The last radical letter is rejected in the 1st. group of tenses. Thus, n'ghardal, 'to swallow'; 1st. n'gharī, 'he swallows'; 2nd. n'ghard, 'he was swallowing'; n'ghardaey, 'swallowed.'

*Class XXIII.*—A letter is added in the 1st group of tenses. Thus, swal, 'to burn'; 1st. swadzī, 'he burns'; 2nd. sū or sah, 'he was burning'; sawaey, 'burnt.'

*Class XXIV.*—The verb kawul, 'to do,' represents this class, and is exceedingly irregular. Thus, kawul, 'to do'; 1st. kiwī, 'he does'; wu kī, 'he may do'; kawah, 'do'; 2nd. kā-wo or kā-wū, 'he was doing'; wu kah, 'he did'; karaey, 'done.'

#### PARTICIPLES.

The *Present Participle* is formed by dropping the final 'l' of the infinitive, and adding—1st. '-nah' for the mas-

culine, and '-na'h' for the feminine; thus, z'ghāstal, 'to run'; z'ghāstanah, 'running.' 2nd. perceptible 'h' for the masculine, and imperceptible 'h' for the feminine; thus, wulal, 'to wash'; wulah (masc.), wula'h (fem.), 'washing.' 3rd. 'h,' as before, and inserting 'ā' before the last radical consonant; thus, watal, 'to come out'; wātah or wāta'h, 'coming out.' 4th. 'h,' as before, and inserting 'ā' before the last radical letter but one; thus, yastal, 'to draw forth'; yāstah or yāsta'h, 'drawing forth'; jār-yastal, 'to turn aside'; jār-yāstah, 'turning aside.' 5th. '-ūn'; thus, taral, 'to bind'; tarūn, 'binding'; dakedal, 'to fill'; dakedūn, 'filling.' (Most commonly intransitives in '-edal' reject the whole of that termination; thus, dakedal, 'to fill'; dakūn, 'filling'; gaḡedal, 'to mix'; gaḡūn, 'mixing.') 6th. 'ā-ūn,' by inserting 'ā' before the last radical letter to which 'ūn' is affixed; thus, mātawul, 'to break'; mātā-ūn (masc.), mātā-ūna'h (fem.), 'breaking.'

All the above participles are capable of inflection; those of the 1st, 2nd, 3rd, and 4th forms, ending in imperceptible 'h,' like nouns of the 3rd Declension, 1st variety; those of the 2nd, 3rd, and 4th forms, ending in perceptible 'h' or short 'a,' like nouns of the 6th Declension, 1st variety; those of the 1st, 5th, and 6th forms, ending in '-ūn,' like nouns of the 9th Declension.

The *Perfect* or *Past Participle* is formed—1st. by the addition of '-aey' to the infinitive for the masculine, and of '-eŷ' for the feminine; thus, k'she-yastal, 'to insert'; k'she-yastalaey, 'inserted.' 2nd. by the addition of '-aey' as before, after rejecting the '-l' of the infinitive; thus, āghustal, 'to dress'; āghustaey, 'dressed.' 3rd. by irregular changes; thus, walāredal, 'to stand'; walār, 'standing'; pre-watal, 'to fall'; pre-wot, 'fallen'; nāstal, 'to sit'; nāst, 'seated.'

The *Past Participle* is also used as a past conjunctive participle, as in Persian, an example of which is necessary; thus, 'da rukhshat salām mī karāey tri bidā sh'waīm,' 'my

parting salutation having made, I bade them adieu' (*lit.* 'from them adieu took place or happened').

The *Noun of Action* is formed by dropping the '-l' of the infinitive, and adding '-ūnkaey' or '-ūnaey' for the masculine, and '-ūnkey' or '-ūney' for the feminine. The plural form of this participle is both masculine and feminine, and is formed by changing the '-aey,' or '-ey,' of the singular to 'i'; thus, l'wastal, 'to read'; l'wastūnaey or l'wastūnkaey, 'a reader'; l'wastūnī, 'readers.'

The *Noun of Fitness* is merely the infinitive in the genitive case.

#### ON THE TENSES.

*The Past.*—The formation of the tenses is best understood by starting from the Past tense, the 3rd person, the masculine singular forms of which have been already shown when speaking of the different classes of verbs, and from which five other inflections are formed by the addition of the affixed personal pronouns. It is only needful here to add that the 3rd person masculine plural of both transitive and intransitive verbs is generally the simple infinitive, with 'wu' prefixed or not, according to the nature of the verb. The 3rd person feminine plural is formed by changing the '-a'h' of the singular into '-ey.' There is another form of the 3rd person masculine plural of this tense, which in writing may be mistaken for the 3rd person masculine and feminine singular, and in speaking is not easy to detect. It contains the sound shorter than short 'a,' mentioned at page 4; thus, wu ghuledah, 'he was deceived'; wu-ghuleda'h, 'she was deceived'; wu-ghuledaḥ, 'they were deceived.' The syllable 'nah' or 'na' is sometimes added to the 3rd person singular and plural of this, as well as other tenses, for the sake of euphony, and also as a respectful form in religious works. In the case of verbs formed by the junction of a preposition and a simple verb,



it is usual to insert the particle 'wu' between the preposition and the verb; thus, pre-watal, 'to fall,' becomes pre-wu-wot, 'he fell.' In case of rejecting the 'wu,' it is simply 'pre-wot.' Verbs which lengthen 'a' to 'ā' in the Past tense singular, reject the long vowel in the plural.

*The Imperfect.*—This tense is formed by simply rejecting the particle 'wu' of the Past tense. When 'wu' is not used with the Past tense, then both Past and Imperfect are identical in form. Intransitives derived from adjectives, &c., have a regular Imperfect, although they have no regular Past tense. Transitive verbs of the 3rd and 24th Classes, lengthen the short vowel 'a' preceding the termination. Thus, kha-shawul, 'to bury'; [ha-shāwu or kha-shāwuh, 'he was burying.' Another form of the Imperfect, implying continuity and habitude, is produced by prefixing the particle 'bali' to the Past tense.

*The Perfect.*—This is formed by adding the Present tense of the auxiliary 'to be' to the past participles of verbs, already described. The participle must agree in gender with the noun.

*The Pluperfect.*—This is formed in the same manner as the preceding, but with the addition of the Past tense of the auxiliary 'to be' instead of the Present tense.

*The Doubtful Past.*—This tense is formed by the addition of the Aorist of the Auxiliary 'to be' to the past participle. Another form of this tense is produced by adding the 2nd Future of the auxiliary 'to be' to the past participle.

*The Past Conditional.*—This is obtained by subjoining the Imperfect or Conditional tense of the auxiliary 'to be' to the past participle.

*The Present.*—The different ways of forming the Present tense were shown when discussing the Classes of Verbs, and need not be repeated.

*The Aorist.*—This tense is identical with the Present, with the addition of the particle 'wu,' but it is often rejected as redundant. Transitive verbs of the 5th, 9th, 10th, 16th, 17th, and 20th Classes reject the particle 'wu' absolutely in the Aorist. Transitives of the 2nd Class, require the Aorist of kawul or k'ral, 'to do,' to complete them.

*First Future.*—This tense is identical with the Aorist, with the exception that it adds the particle 'di' to the 3rd person singular and plural, whether masculine or feminine. When a personal pronoun is used with the 3rd person of this tense, the 'di' precedes the prefixed 'wu'; but when the personal pronoun is not used, the 'wu' precedes the 'di.'

*Second Future.*—This tense also is formed from the Aorist, by the addition of the particle 'bah.' As in the First Future, when a personal pronoun is used with this tense, the 'bah' precedes the 'wu'; otherwise the 'wu' precedes the 'bah.' A noun or adjective, or a pronoun and noun, may intervene between the 'bah' and the verb in a sentence.

*Imperative.*—This is a repetition of the Aorist, with the exception that it has no 1st person singular or plural, and that it drops the affixed personal pronouns for the 2nd persons. It is not liable to change of termination for gender.

#### THE PASSIVE VOICE.

The Passive is very simple, and is formed by prefixing the past participle to the auxiliaries sh'wal or kedal, 'to be' or 'become,' just as in English.

Another mode of forming the passive is by using the 3rd person singular and plural of the Imperfect tense of verbs with the auxiliaries for all three persons; but this form is not used for the compound tenses.

## PARADIGMS.

The foregoing explanation of the construction of the verb will enable the following paradigms of the most important and most irregular of the verbs in the language to be fully understood.

*Intransitive Verb.*

*Infinitive*—*rāghlāl*, 'to come.'

*Present*—'I come,' &c.

*rā-dzam.*

*rā-dzey.*

*rā-dzi.*

*rā-dzū.*

*rā-dza'aī.*

*rā-dzi.*

*Imperfect*—'I was coming,' &c.

*rā-t'lam or rā-t'lalam.*

*rā-t'ley or rā-t'laley.*

*rā-fa or rā-tah (M.).*

*rā-t'la'h or rā-t'lala'h (F.).*

*rā-t'lū or rā-t'lalū.*

*rā-t'la'aī or rā-t'lala'aī.*

*rā-t'lal or rā-t'lalēh (M.).*

*rā-t'ley, rā-t'laley, rāt'li, or  
rā-t'lali (F.).*

*Continuative Imperfect*—'I used to come,' &c.

*bah rā-ghlam or bah rā-  
ghlalam.*

*bah rā-ghley or bah rā-  
ghlaley.*

*bah rā-ghi (M.).*

*bah rā-ghla'h or bah rā-  
ghlala'h (F.).*

*bah rā-ghlū or bah rā-  
ghlalū.*

*bah rā-ghla'aī or bah rā-  
ghlala'aī.*

*bah rā-ghlal or bah rā-ghlālēh  
(M.).*

*bah rā-ghley, bah rā-  
ghlaley, bah rā-ghli, or  
bah rā-ghlali (F.).*

*Past—'I came,' &c.*

rā-ghlam or rā-ghlalam.	rā-ghlū or rā-ghlalū.
rā-ghley or rā-ghlaley.	rā-ghla'aī or rā-ghlala'aī.
rā-ghī (M.).	rā-ghlal or rā-ghlah (M.).
rā-ghla'h or rā-ghlala'h (F.)	rā-ghley, rā-ghlaley, rā-ghli, or rā-ghali (F.).

*Perfect—'I have come,'*

<i>Singular.</i>		<i>Plural.</i>
<i>Masc.</i>	<i>Fem.</i>	<i>Masc. and Fem.</i>
rā-ghalaey yam.	rā-ghaley or rā-ghali yam.	rā-ghali yū.
rā-ghalaey yey.	rā-ghaley or rā-ghali yey.	rā-ghali ya'aī.
rā-ghalaey dey.	rā-ghaley or rā-ghali da'h.	rā-ghali dī.

*Pluperfect—'I had come,' &c.*

<i>Singular.</i>	
<i>Masc.</i>	<i>Fem.</i>
rā-ghalaey wum.	rā-ghaley or rā-ghali wum.
rā-ghalaey wey.	rā-ghaley or rā-ghali wey.
rā-ghalaey wuh.	rā-ghaley or rā-ghali wa'h.

*Plural.*

rā-ghali wū.  
 rā-ghali wa'aī.  
 rā-ghali wū (M.).  
 rā-ghali wey (F.).

*1st Future—'I should come,' &c.*

rā-sham.	rā-shū.
rā-shey.	rā-sha'aī.
haghah di rā-shī or rā di shī.	haghah di rā-shī or rā di shī.

*2nd Future*—‘I will come,’ &c.

zah bah rā-sham.	mūjz or mungah bah rā-shū.
tah bah rā-shey.	tāsū bah rā-sha’āi.
haghah bah rā-shī.	haghah bah rā-shī.

Throughout the above tense the personal pronouns may be omitted, and then the prefix ‘rā’ may optionally precede the particle ‘bah.’

*Aorist*—‘I may, shall, etc. come,’ &c.

rā-sham.	rā-shū.
rā-shey.	rā-sha’āi.
rā-shī.	rā-shī.

*Doubtful Past*—‘I may have come,’ &c.

<i>Singular.</i>	
<i>Masc.</i>	<i>Fem.</i>
rā-ghalaey bah yam.	rā-ghaley bah yam
rā-ghalaey bah yey.	rā-ghaley bah yey.
rā-ghalaey bah wī.	rā-ghaley bah wī.

*Plur.—Masc. and Fem.*

rā-ghali bah yū.
rā-ghali bah ya’āi.
rā-ghali bah wī.

*Past Conditional*—‘If I had come,’ &c.

kih rā-t’lam or rā-t’lām.	kih rā-t’lū or rā-t’lālū.
kih rā-t’ley or rā-t’lāley.	kih rā-t’la’āi or rā-t’lālā’āi.
kih rā-tā or rā-tūh (M.).	kih rā-t’lul or rā-t’lāsh (M.).
kih rā-t’la’h or rā-t’lālā’h	kih rā-t’ley, rā-t’lāley, rā-t’li,
(F.).	or rā-t’lali (F.).

*Imperative.*

rā-shah, rā-sha, rā-dzah, or rā-sha'āi or rā-dza'āi, 'come  
 rā-dza, 'come thou.' you.'  
 rā di shī, rā di dzi, haghah  
 di rā-shī, or haghah di  
 rā-dzi, 'let him, her, it,  
 come,' 'let them come.

*POTENTIAL MOOD.*

(This is really the Passive form of intransitive verbs.)

*Present*—'I can come,' &c.

*Singular.*

*Plural.*

*Masc.*

*Fem.*

*Masc. and Fem.*

rā-t'laey sham.	rā-t'ley sham.	rā-t'li shū.
rā-t'laey shey.	rā-t'ley shey.	rā-t'li sha'āi.
rā-t'laey shī.	rā-t'ley shī.	rā-t'li shī.

*Past*—'I could come,' &c.

*Singular.*

*Plural.*

*Masc.*

*Fem.*

rā-t'laey sh'wam.	rā-t'ley sh'wam.	rā-t'li sh'wū.
rā-t'laey sh'wey.	rā-t'ley sh'wey.	rā-t'li sh'wā'āi.
rā-t'laey shah.	rā-t'ley sh'wa'h.	rā-t'li shū or sh'wal (M.).
		rā-t'li sh'wey (F.).

*Future*—'I will come,' &c.

zah bah rā-t'laey sham.	mūjz' or mungah bah rā-t'li
tah bah rā-t'laey shey.	shū.
haghah bah rā-t'laey shī.	tāsū bah rā-t'li sha'āi.
	haghah bah rā-t'li shī.

In the Singular form of the Feminine the participle is required as in other compound tenses; and throughout Singular and Plural the particle 'bah' may optionally follow, instead of precede the particle in both genders.

*Agent.*

rā-t'lūnkaey or rā-t'lūnaey    rā-t'lūnkī or rā-t'lūnī (M. & F.), 'the comers.'  
 t'lūney, rā-t'lūnki, or rā-t'lūni (F.), 'the comer.'

*Past Participle.*

*Singular*, rāghalaey (M.), rāghaley or rāghali (F.);  
*Plural*, rā-ghalī (M. and F.), 'come.'

*Noun of Fitness.*

da rā-t'lo or da rā-t'lu, da rā-t'lal or da rā-t'laḷu, 'of or for coming.'

*Intransitive Verb.*

*Infinitive*—t'lal, 'to go.'

*Present*—'I go,' &c.

dzam.

dzey.

dzi.

dzū.

dzu'ai.

dzi.

*Imperfect*—'I was going,' &c.

t'lam or t'lalam.

t'ley or t'laley.

tah or ta (M.).

t'la'h or t'lala'h (F.)

t'lū or t'laḷu.

t'la'ai or t'lala'ai.

t'lal or t'læh (M.).

t'ley, t'laley, t'li or t'lali (F.).

*Continuative Imperfect—'I used to go,' &c.*

bah lāram.	bah lārū.
bah lārey.	bah lāra'ai.
bah lār (M.).	bah lāral or bah lāræh (M.).
bah lāra'h, bah lāra, bah lārala'h, or bah lāraka (F.).	bah lārey, bah lāraley, bah lāri, or bah lāruli (F.).

Throughout the above tense, with such verbs as take the particle 'wu,' it may optionally be inserted after 'bah.'

*Past—'I went,' &c.*

lāram or lāralam.	lārū or lārālū.
lārey or lāraley.	lāra'ai or lāraka'ai.
lār (M.).	lāral or lāræh (M.).
lāra'h lāraka'h, or lāraka (F.).	lārey, lāraley, or lāri (F.).

Throughout this tense the particle 'wu' may optionally be prefixed.

*Perfect, 'I have gone,' &c.**Singular.*

<i>Masc.</i>	<i>Fem.</i>
talaey or t'lalaey yam.	taley or t'laley yam.
talaey or t'lalaey yey.	taley or t'laley yey.
talaey or t'lalaey daey.	taley or t'laley da'h.

*Plural.**Masc. and Fem.*

tali or t'lali yū.
tali or t'lali ya'ai.
tali or t'lali dī.



*Pluperfect*—‘I had gone,’ &c.

*Singular.*

*Masc.*

*Fem.*

talaey or t'lalaey wum.	taley or t'laley wum.
talaey or t'lalaey wey.	taley or t'laley wey.
talaey or t'lalaey wuh.	taley or t'laley wa'h.

*Plural.*

tali or t'lali wū.  
 tali or t'lali wa'aī.  
 tali or t'lali wū (M.).  
 tali or t'lali wey (F.).

*1st Future*—‘I should go,’ &c.

lār sham.	lār shū.
lār shey.	lār sha'aī.
haghah di lār or lār di shī.	haghah di lār shī or lār di shī.

*2nd Future*—‘I will go,’ &c.

zah bah lār sham.	mujz or mungah bah lār shū.
tah bah lār shey.	tāsū bah lār sha'aī.
haghah bah lār shī.	haghah bah lār shī.

Throughout this tense the particle ‘bah’ may optionally follow ‘lār’ instead of precede it, when the affixed personal pronouns are not used. See also 2nd Future Tense, p. 44.

*Aorist*—‘I may, shall, etc. go,’ &c.

lār sham.	lār shū.
lār shey.	lār sha'aī.
lār shī.	lār shī.

*Doubtful Past*—‘I may have gone,’ &c.

*Masc. Fem.*

t'lalacy t'laley bah yam.	t'lali bah yū.
t'lalacy t'laley bah yey.	t'lali bah ya'aī.
t'lalacy t'laley bah wī.	t'lali bah wī.

The other form of the past participle ‘t'alacy’ may be used as an alternative masculine form, both singular and plural, and its feminine form for the feminine.

*Past Conditional*.—‘Had I gone,’ &c.

kih t'lam t'lalam.	kih t'lū or t'lalū.
kih t'ley or t'laley.	kih t'la'aī or t'lala'aī.
kih tah or ta (M.).	kih t'lal or t'loh (M.).
kih t'la'h or t'lala'h (F.).	kih t'ley or t'laley (F.).

*Imperative.*

lār shah, wu lār shah, war lār sha'aī, wu lār sha'aī, war  
shah, or dzah, ‘go thou.’ sha'aī, or dza'aī, ‘go you.’  
haghah di lār shī, or lār di shī, haghah di dzi'i or dzi di,  
‘let him, her, it, go,’ ‘let them go.’

POTENTIAL MOOD.

This conforms in all respects to the Potential of *ā-ghal*, ‘to come’; the participles throughout each tense being, of course, for the singular masc. t'lalacy, fem. t'laley, and for the plural of both genders, t'lali.

*Agent.*

t'lūnkaey or t'lūnaey (M.), t'lūnki or t'lūni (M. & F.),  
t'lūnkey, t'lūney, t'lūnki, ‘the goers.’  
or t'lūni (F.), ‘the goer.’

*Past Participle.*

*Singular*, t'lalecy or taluecy (M.); t'lalecy or t'lali, or talecy or tali (F.); *Plural*, t'lali or tali (M. & F.), 'gone.'

*Noun of Fitness.*

da t'lalo, da t'lo, da t'lalu, or da t'lu, 'of or for going.'

*Irregular Intransitive Verb*, in which the particle 'wu' is used.

*Infinitive*—khatal, 'to ascend.'

*Present*—'I ascend,' &c.

khejzam.\*

khejzū.

khejzey.

khejza'nī.

khejzi.

khejzi.

*Imperfect*—'I was ascending.'

khatam or khatalam.

khatū or khatalū.

khatey or khataley.

khata'nī or khatala'nī.

khot (M.).

khatal or khātāh (M.).

khata'h or khatala'h (F.).

khatey, khataley, khati, or khatali (F.)

*Continuative Imperfect*—'I used to ascend,' &c.

Identical with the Imperfect, with the particles 'bah' and 'wu' prefixed to each Person.

*Past*—'I ascended,' &c.

Identical with the Imperfect, with the particle 'wu' only prefixed to each Person.

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\* In the conjugation of this verb the Eastern Afghāns would replace the letter 'jz' by 'j'; thus, khejzam for khejzam.

*Perfect*—‘I have ascended,’ &c.

<i>Singular.</i>		<i>Plural.</i>
<i>Masc.</i>	<i>Fem.</i>	<i>Masc. and Fem.</i>
<u>khatalaey</u> yam.	<u>khataley</u> yam.	<u>khatali</u> yū.
<u>khatalaey</u> yey.	<u>khataley</u> yey.	<u>khatali</u> ya’āi.
<u>khatalaey</u> daey.	<u>khataley</u> da’h.	<u>khatali</u> dī.

*Pluperfect*—‘I had ascended,’ &c.

<i>Singular.</i>		<i>Plural.</i>
<i>Masc.</i>	<i>Fem.</i>	
<u>khatalaey</u> wum.	<u>khataley</u> wum.	<u>khatali</u> wū.
<u>khatalaey</u> wey.	<u>khataley</u> wey.	<u>khatali</u> wa’āi.
<u>khatalaey</u> wuh.	<u>khataley</u> wa’h.	<u>khatali</u> wū (M.).
		<u>khatali</u> wey (F.).

*1st Future*—‘I should ascend,’ &c.

wu <u>khejzam</u> .	wu <u>khejzū</u> .
wu <u>khejzey</u> .	wu <u>khejza’āi</u> .
baghah di wu <u>khejzi</u> or wu	baghah di wu <u>khejzi</u> or wu
di <u>khejzi</u> .	di <u>khejzi</u> .

*2nd Future*—‘I will ascend,’ &c.

zah bah wu <u>khejzam</u> or wu	mūjz or mungah bah wu
bah <u>khejzam</u> .	<u>khejzū</u> or wu bah <u>khejzū</u> .
tah bah wu <u>khejzey</u> or wu	tāsū bah wu <u>khejza’āi</u> or wu
bah <u>khejzey</u> .	bah <u>khejza’āi</u> .
baghah bah wu <u>khejzi</u> or	baghah bah wu <u>khejzi</u> or wu
wu bah <u>khejzi</u> .	bah <u>khejzi</u> .

*Aorist*—‘I may, shall ascend,’ &c.

wu <u>khejzam</u> .	wu <u>khejzū</u> .
wu <u>khejzey</u> .	wu <u>khejza’āi</u> .
wu <u>khejzi</u> .	wu <u>khejzi</u> .

*Doubtful Past*—‘I may have ascended,’ &c.

*Masc.*

*Masc. and Fem.*

khatalaey bah yam.

khatali bah yū.

khatalaey lah yey.

khatali bah ya'ai.

khatalaey bah wī.

khatali bah wī.

In the feminine singular the feminine form of the participle khatalaey is used.

*Past Conditional*—‘had I ascended,’ &c.

kih khatam or kih khatal-  
am.      kih khatū or kih khatalū.

kih khatey or kih khataley.      kih khata'ai or kih khatal-  
n'ai.

kih khot (M.).      kih khatal or kih khataeh  
(M.).

kih khata'h or kih khatala'h      kih khatey or khataley (F.).  
(F.).

*Imperative.*

wu khejrah or khejrah,      wu khejza'ai, 'ascend you.'  
'ascend thou.'

haghah di wu khejzi or wu di khejzi, 'let him, her, it,  
'ascend,' 'let them ascend.'

POTENTIAL MOOD.

This conforms in all respects to the Potential of rāghal, 'to come,' the masculine and feminine forms of the participles, of course, being used.

*Agent.*

khatūnakey or khatūnakey      khatūnki or khatūni (M. and  
(M.), khatūnkey or khat-      F.), 'the ascenders.'  
ūnkey (F.), 'the ascender.'

*Past Participle.*

*Singular*, khatalacy (M.), khataley (F.); *Plural*, khatali (M. & F.), 'gone.'

*Noun of Fitness.*

da khatalo, da khatalu, da khato, or da khatu, 'of or for going.'

The following is the conjugation of the Imperfect Transitive verb *kawul*, 'to do,' 'to make,' or 'perform,' which is chiefly used as an auxiliary in forming the inflections of other verbs. The compound tenses are wanting.

*Infinitive*—kawul, 'to do.'*Present.*

kawum, 'I do.'	kawū, 'we do.'
kawey, 'thou doest.'	kawa'ni, 'you do.'
kawī, kā, or kāndi, 'he, she, or it does.'	kawī, kā, or kāndi, 'they do.'

*Imperfect.*

Transitive verbs in any past tense of the active voice *must* agree with the noun in gender and number, and whether it be in an oblique case or not. The Imperfect tense is treated as a past tense in Pushto: and as this tense will serve as a model for the others, it will be well to study it. The first pronouns are inflected personal; the others those mentioned at page 21.

## 1st Form.—The governing noun being masc. singular.

mā or mī kāwuh, kā, kah, or ka,	I was doing.
tā or di kāwuh, kā, kah, or ka,	Thou wast doing.
haghah (M.) } yey, or yah kāwuh, kā,	{ He or it was doing.
highih (F.) } kah, or ka,	{ She was doing.
mūjz or mū kāwuh, kā, kah, or ki,	We were doing.
tāsū or mo kāwuh, kā, kah, or ki,	You were doing.
hugho, yey, or yah kāwuh, kā, kah, or ki,	They were doing.

## 2nd.—The governing noun masculine plural.

mā or mī kawul,	I was doing.
tā or di kawul,	Thou wast doing.
haghah (M.) } yey, or yah kawul,	{ He or it was doing.
highih (F.) }	{ She was doing.
mūjz or mū kawul,	We were doing.
tāsū or mo kawul,	You were doing.
hugho, yey, or yah kawul,	They were doing.

## 3rd.—The governing noun feminine singular.

mā or mī kawula'h,	I was doing.
tā or di kawula'h,	Thou wast doing.
haghah (M.) } yey, or yah kawula'h,	{ He or it was doing.
highih (F.) }	{ She was doing.
mūjz or mū kawula'h,	We were doing.
tāsū or mo kawula'h,	You were doing.
hugho, yey, or yah kawula'h,	They were doing.

## 4th.—The governing noun feminine plural.

mā or mī kawuley or kawuli,	I was doing.
tā or di kawuley or kawuli,	Thou wast doing.
haghah (M.) } yey, or yah kawuley	{ He or it was doing.
highih (F.) } or kawuli,	{ She was doing.
mūjz or mū kawuley or kawuli,	We were doing.
tāsū or mo kawuley or kawuli,	You were doing.
hugho, yey, or yah kawuley or kawuli,	They were doing.

*Continuative Imperfect*—‘I used to do,’ &c.

This tense is identical with the Imperfect, with the addition of ‘bah’ or ‘bah wu,’ which, when the inflected personal pronouns are used, come between them and the verb. When the other form of pronouns is used, the ‘bah’ or ‘bah wu’ precede the pronouns.

*Past.*

This tense also is identical with the Imperfect, except that it takes ‘wu’ after the pronoun if the inflected personal are used; and ‘wu’ before the *pronoun* with the other form of pronouns. The particle ‘wu’ is sometimes omitted in both cases.

*1st Future*—‘I should do,’ &c.

wu kam or wu kawum.	wu kū or wu kawū.
wu key or wu kawey.	wu ka’āi or wu kawa’āi.
haghah di wu kī or di wu kawī.	haghah di wu kī or wu kawī.

Alternative forms of the 3rd person are ‘di wu kāndi,’ ‘di wu kā,’ ‘wu di kī,’ ‘wu di kāndi,’ ‘wu di kā.’

*2nd Future*—‘I will do,’ &c.

zan bah wu kam or wu ka- wum.	mūjz bah wu kū or wu kawū.
tah bah wu key or wu ka- wey.	tāsū bah wu ka’āi or wu kawa’āi.
haghah bah wu kī or wu kawī.	haghah bah wu kī or wu kawī.

Alternative forms for the 3rd person are ‘bah wu kāndi’ or ‘bah wu kā.’ The personal pronoun can, also, be omitted throughout, in which case the particles ‘bah wu’ are transposed; thus, ‘wu bah kam,’ &c.



*Aorist*—‘I may or shall do,’ &c.

wu kam or wu kawum.	wu kū or wu kawū.
wu key or wu kawey.	wu ka'ai or wu kawa'ai.
wu kī, wu kawī, wu kāndi, or wu kū.	wu kī, wu kawī, wu kāndi, or wu kō.

*Imperative.*

kah, wu kah, kawah, or wu kawah, ‘do thou.’	ka'ai, wu ka'ai, wu karn'ai, kawa'ai, or wu kawu'ai,
haghah di wu kī, di wu kawī, di wu kāndi, di wu kō, or wu di kī, wu di kāndi, wu di kō, ‘let him, her, it, do,’ ‘let them do.’	‘do you.’

*Agent.*

*Singular*, kawūnkaey or kawūnaey (M.), kawūnkey or kawūney (F.); *Plural*, kawūnkī or kawūnī (M. & F.).

*Noun of Fitness.*

da kawulo, ka kawulu, da kawo, or da kawu, ‘of or for doing.’

*Infinitive*—k'ral, ‘to do.’*Present*—‘I do,’ &c.

k'ram.	k'īū.
k'īey.	k'ra'ai.
k'īi.	k'īi.

*Imperfect.*

1st Form.—The governing noun masculine singular.

mā or mī kaṛ,*	I was doing.
tā or di kaṛ,	Thou wast doing.
haḡḡah (M.) } yey, or yah kaṛ,	{ He or it was doing
hiḡḡih (F.) }	{ She was doing.
mūjz or mū kaṛ,	We were doing.
tāsū or mo kaṛ,	You were doing.
huḡḡo, yey, or yah kaṛ,	They were doing.

2nd.—The governing noun masculine plural.

mā or mī k'ṛal,	I was doing.
tā or di k'ṛal,	Thou wast doing.
haḡḡah (M.) } yey, or yah k'ṛal,	{ He or it was doing.
hiḡḡih (F.) }	{ She was doing.
mūjz or mū k'ṛal,	We were doing.
tāsū or mo k'ṛal,	You were doing.
huḡḡo, yey, or yah k'ṛal,	They were doing.

3rd.—The governing noun feminine singular.

mā or mī k'ṛa'h or k'ṛala'h,	I was doing.
tā or di k'ṛa'h or k'ṛala'h,	Thou wast doing.
haḡḡah (M.) } yey, or yah k'ṛa'h or	{ He or it was doing
hiḡḡih (F.) } k'ṛala'h,	{ She was doing.
mūjz or mū k'ṛa'h or k'ṛala'h,	We were doing.
tāsū or mo k'ṛa'h or k'ṛala'h,	You were doing.
huḡḡo, yey, or yah k'ṛa'h or k'ṛala'h,	They were doing.

4th.—The governing noun feminine plural.

mā or mī k'rey or k'raley,	I was doing.
tā or di k'rey or k'raley,	Thou wast doing.
haḡḡah (M.) } yey, or yah k'rey or	{ He or it was doing.
hiḡḡih (F.) } k'raley,	{ She was doing.
mūjz or mū k'rey or k'raley,	We were doing.
tāsū or mo k'rey or k'raley,	You were doing.
huḡḡo, yey, or yah k'rey or k'raley,	They were doing.

\* See the Imperfect of kawul, p. 53.

*Continuative Imperfect.*—‘I used to do,’ &c.

This tense follows precisely the analogy of the same tense in the verb ‘kawul,’ in both its forms.

*Past.*—‘I did,’ &c.

This tense is identical with the Imperfect just described, with the addition of ‘wu’ after the pronoun if the inflected personal pronouns are used, and with the ‘wu’ before the pronouns if the other form is used. The ‘wu’ is sometimes omitted.

*Perfect.*

1st Form.—For a noun masculine singular with both forms of pronouns.

mā, tā, haḡḡah (M.), hiḡḡih (F.), or mī, dī, yey, or yah kaṛay daey, ‘I, thou, he, it, she, has done.’

mūjz, tāsū, or huḡḡo, or mū, mo, huḡḡo, yey, or yah kaṛay daey (F.), ‘we, you, they, have done.’

For a feminine noun in the singular number the only difference in the conjugation is that kaṛey, the feminine form of the past participle, is used in lieu of the masculine.

2nd Form.—For a noun masculine and feminine plural.

mā, tā, haḡḡah (M.), hiḡḡih (F.), or mī, dī, yey, or yah kaṛī dī, ‘I, thou, he, it, she, has done.’

mūjz, tāsū, or huḡḡo, or mū, mo, huḡḡo, yey, or yah kaṛī dī, ‘we, you, they, have done.’

*Pluperfect.*

This is identical in every way with the Perfect, except in the auxiliary verb.

*1st Future.*—‘I should do,’ &c.

wu k'ram.	wu k'rū.
wu k'rey.	wu k'ra'āi.
haghah di wu k'ri or wu di k'ri.	haghah di wu k'ri or wu di k'ri.

*2nd Future.*—‘I will do,’ &c.

zrh bah wu k'ram.	mūjz bah wu k'rū.
tah bah wu k'rey.	tāsū bah wu k'ra'āi.
haghah bah wu k'ri.	haghah bah wu k'ri.

The pronoun can be optionally omitted throughout the tense, in which case the particle ‘wu’ precedes bah.

*Doubtful Past.**1st Form.*—For a noun masculine singular.

mā, tā, haghah (M.), highih (F.) bah karey wī, or bah mī, di, yey, or yah karey wī, ‘I, thou, he, it, she, may have done.’

mūjz, tāsū, hugho bah karey wī, or bah mū, mo, hugho, yey, or yah karey wī, ‘we, you, they, may have done.’

For a noun feminine singular the only difference in the conjugation is that karey, the feminine form of the past participle, is used, instead of the masculine.

*2nd Form.*—For a noun masculine or feminine plural.

mā, tā, haghah (M.), highih (F.) bah karī wī, or bah mū, mo, hugho, yey, or yah karī wī, ‘we, you, they, may have done.’

*Past Conditional.**1st Form.*—For a noun masculine singular.

kih mā, tā, haghah (M.), highih (F.) karey wey or wāe, or kih mī, di, yey, or yah karey wae or wāe, ‘if I, etc., had done.’

kih mūjz, tāsū, hughō, kapaey wae or wāe, or kih mū, mo, hughō, yey, or yah kapaey wae or wāe, 'if we, etc., had done.'

For a noun feminine singular all that is necessary is to use kapey, the feminine form of the past participle.

2nd. Form.—For a noun masculine or feminine plural.

kih mā, tā, haghah (M.), highih (F.) kapi wae or wāe, or kih mī, di, yey, or yah kapi wae or wāe, 'if we, etc., had done.'

kih mūjz, tāsū, hughō, kapi wae or wāe, or kih mū, mo, hughō, yey, or yah kapi wae or wāe, 'if we, etc., had done.'

### *Imperative.*

wu k'rah or k'rah, 'do thou.'      wu k'ra'āi or k'ra'āi, 'do you.'

haghah di wu k'ri or wu di  
k'ri, 'let him, her, it, do  
'let them do.'

### *Agent.*

Singular, k'rūkaey or k'rūnaey (M.), k'rūkey or k'rūney (F.), 'the doer'; Plural, k'rūnki or k'rūni (M. and F.), 'the doers.'

### *Noun of Fitness.*

da k'ralo, da k'ralu, da k'ro, or da k'ru, 'of or for doing.'

## PASSIVE VOICE.

The construction of the Passive is so simple that it will be necessary only to give the third person singular of each tense.\*

*Present.*—karaey shī (M.), karaey shey (F.).

*Imperfect.*—karaey shah (M.), karaey sh'wa'h or karaey sh'wala'h (F.).

*Continuative Imperfect.*—bah wu karaey shah (M.), bah wu karaey sh'wa'h or sh'wala'h (F.).

*Past.*—wu karaey shah (M.), wu karaey sh'wa'h or sh'wala'h (F.).

*Perfect.*—karaey shawaey daey (M.), karaey shawey da'h (F.).

*Pluperfect.*—karaey shawaey wuh (M.), karaey shawey wa'h (F.).

*1st Future.*—haghah di wu karaey shī or wu di karaey shī (M.); haghah di wu karaey shī or wu di karaey shī (F.).

*2nd Future.*—haghah bah wu karaey shī or wu karaey bah shī (M.); haghah bah wu karaey shī or wu karaey bah shī (F.).

*Aorist.*—wu karaey shī (M.); wu karaey shī (F.).

*Doubtful Past.*—karaey shawaey bah wī (M.), karaey shawey bah wī (F.).

*Past Conditional.*—kih haghah karaey shawaey wae or wāc (M.); kih haghah karaey shawey wae or wāc (F.).

*Imperative.*—haghah di wu karaey shī or wu di karaey shī (M.); haghah di wu karaey shī or wu di karaey shī (F.).

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\* See the conjugation of the auxiliary s'hwā (page 27), and mode of formation (page 41).

*Past Participle* —kapey shawaey (M.), kapey shawey (F.);  
kari shawi (plural).

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Conjugation of a derivative transitive verb, formed from an adjective, which requires the verb 'k'ral' or 'kawul' in forming its different inflections.

*Infinitive*—dakawul, 'to fill.'

*Present*—'I fill,' &c.

dakawam.  
dakawey.  
da'lawi.

dakawū.  
dakawa'ai.  
dakawi.

*Past.*

*1st Form.*—Governing noun masculine singular.

mā, tā, haghah (M.), highih (F.), or mī, di, yey, or yah  
dak kar, 'I, thou, he, it, she, filled.'

mūjz, tāsū, hugho, or mū, mo, hugho, yey, or yah dak kar,  
'we, you, they, filled.'

*2nd Form.*—Governing noun masculine plural.

mā, tā, haghah (M.), highih (F.), or mī, di, yey, or yah dak  
k'ral, 'I, thou, he, it, she, filled.'

mūjz, tāsū, hugho, or mū, mo, hugho, yey, or yah dak  
k'ral, 'we, you, they, filled.'

*3rd Form.*—Governing noun feminine singular.

mā, tā, haghah (M.), highih (F.), or mī, di, yey, or yah  
daka'h k'ra'h or k'rala'h, 'I, thou, he, it, she, filled.'

mūjz, tāsū, hugho, or mū, mo, hugho, yey, or yah daka'h  
k'ra'h or k'rala'h, 'we, you, they, filled.'

## 4th Form.—Governing noun feminine plural.

mā, tā, haḡḡah (M.), hiḡḡih (F.), or mī, di, yey, or yah  
ḡakey k'rey or k'raley, 'I, thou, he, it, she, filled.'

mūjz, tāṣū, huḡḡo, o mū, mo, huḡḡo, yey, or yah ḡakey  
k'rey or k'raley, 'we, you, they, filled.'

*Aorist*—'I fill or may fill.'

ḡak k'ram.

ḡak k'rū.

ḡak k'rey.

ḡak k'ra'āi.

ḡak k'rī.

ḡak k'rī.

For the feminine 'ḡak' becomes 'ḡaka'h' in the singular, and 'ḡakey' in the plural.

*Imperative.*

tah ḡak k'rah (M.), tah tāṣū ḡak k'ra'āi (M.), tāṣū  
ḡaka'h k'ra'h (F.), 'fill ḡakey k'ra'āi (F.), 'fill  
thou.'

haḡḡah di ḡak k'rī or ḡak di haḡḡah di ḡak k'rī or ḡak  
k'rī (M.), haḡḡah di ḡaka'h di k'rī (M.), haḡḡah di  
k'rī or ḡaka'h di k'rī (F.), ḡakey k'rī or ḡakey di k'rī  
'let him, her, it, fill.' (F.), 'let them fill.'

*Agent.*

*Singular*, ḡakawūnkaey or ḡakawūnaey (M.), ḡakawūnkey  
or ḡakawūney (F.), 'the filler'; *Plural*, ḡakawūnkī or  
ḡakawūnī (M. and F.), 'the fillers.'

*Past Participle.*

*Singular*, ḡak kaṛaey (M.), ḡak kaṛey (F.); *Plural*, ḡak  
kaṛī (M. and F.), 'filled.'



## CAUSAL VERB REGULAR.

*Infinitive*—*āl-wuzawul*, 'to cause to fly.'

*Present*—'I cause to fly,' &c.

*āl-wuzawam.*

*āl-wuzawzey.*

*āl-wuzawī.*

*āl-wuzawū.*

*āl-wuzawa'āl.*

*āl-wuzawī.*

*Past.*

1st. Form.—Governing noun masculine singular.

*mā, tā, haḡḡah* (M.), *hiḡḡih* (F.), *or mī di, yey, or yah wāl-wuzāwuh*, 'I, thou, he, it, she, caused to fly.'

*mūjz, tāsū, huḡḡo, or mū, mo, huḡḡo, yey or yah wāl-wuzāwuh*, 'we, you, they, caused to fly.'

2nd Form.—Governing noun masculine plural.

*mā, tā, haḡḡah* (M.), *hiḡḡih* (F.), *or mī di, yey or yah wāl-wuzawul*, 'I, thou, he, it, she, caused to fly.'

*mūjz, tāsū, huḡḡo, or mū, mo, huḡḡo, yey or yah wāl-wuzawul*, 'we, you, they, caused to fly.'

3rd Form.—Governing noun feminine singular.

*mā, tā, haḡḡah* (M.), *hiḡḡih* (F.), *or mī, di, yey, or yah wāl-wuzawula'h*, 'I, thou, he, it, she, caused to fly.'

*mūjz, tāsū, huḡḡo, or mū, mo, huḡḡo, or yey or yah wāl-wuzawula'h*, 'we, you, they, caused to fly.'

4th Form.—Governing noun feminine plural.

*mā, tā, haḡḡah* (M.), *hiḡḡih* (F.), *or mī, di, yey or yah wāl-wuzawuley*, 'I, thou, he, it, she, caused to fly.'

*mūjz, tāsū, huḡḡo, or mū, mo, huḡḡo, or yey or yah wāl-wuzawuley*, 'I, thou, he, it, she, caused to fly.'

*Aorist*—‘ I may cause to fly,’ etc.

wāl-wuzawam.  
wāl-wuzawey.  
wāl-wuzawī.

wāl-wuzawū.  
wāl-wuzaw’uī.  
wāl-wuzawī.

*Imperative.*

wāl-wuzawah or āl-wuzawah, wāl-wuzaw’aī or āl-wuzaw’aī,  
‘do thou cause to fly.’ ‘do you cause to fly.’  
haghah di wāl-wuzawī or wā  
dīl’wuzawī, ‘let him, etc.  
cause to fly,’ ‘let them  
cause to fly.’

*Agent.*

*Singular*, āl-wuzawūnkaey or āl-wuzawūnaey (M.), āl-wuzawūnkey or āl-wuzawūney (F.), ‘the causer to fly’;  
*Plural*, āl-wuzawūnkī or āl-wuzawūnī (M. and F.), ‘the causers to fly.’

*Past Participle.*

*Singular*, āl-wuzawulaey (M.), āl-wuzawuley (F.); *Plural*, āl-wuzawulī (M. and F.), ‘caused to fly.’

#### NEGATION AND PROHIBITION.

Negation and prohibition are expressed by the particles ‘nah’ and ‘mah,’ the position of which, however, depends upon the kind of infinitives with which they are used.

The particle ‘mah’ is alone used with the 2nd persons of the Imperative, and it invariably *precedes* the inflection of the verb with which it is used, whatever its description.

# PUSHITO MANUAL.

~~Verbs~~ negatives, such as pre-watal, 'to fall,' which have a prefixed particle, place the 'nah' after the latter both in the past and present tenses.

pre-watal, 'to fall.'

*Past*.—pre nah wot, 'he or it did not fall.'

*Aorist*.—hagbah pre nah wuzi or pre nah wuzi, 'he, she, it, may not fall.'

*Imperative*.—mah pre-wazah, 'do not thou fall.'

Regular verbs, whether transitive or intransitive, take the 'nah' after the prefix 'wu.'

z'ghaledal, 'to run.'

*Past*.—wu nah z'ghaledal, 'he or it did not run.'

*Aorist*.—hagbah wu nah z'ghali, 'he, she, it, may not run.'

*Imperative*.—mah z'ghalah, 'do not thou run.'

rā-w'ral, 'to bring.'

*Past*.—hagbah rā nah war or yey rā nah war, 'he or it did not bring.'

*Aorist*.—hagbah rā nah w'ri, 'he, she, it, may not bring.'

*Imperative*.—mah rā-w'rah, 'do not thou bring.'

When the negative is used with verbs similar to 'dakawul, the 'nah' follows the adjective or noun, and precedes the auxiliary; thus,

dakawul, 'to fill.'

*Past*.—hagbah dak nah kap, or yey dak nah kap, 'he or it did not fill.'

*Aorist*.—hagbah dak nah k'ri, 'he or it may not fill.'

*Imperative*.—mah dakawah, 'do not thou fill.'

In the Passive the 'nah' precedes the auxiliary ; thus,  
wish-tal, 'to throw.'

*Past.*—haghah wish-talaey nah shah or haghah nah shah  
wish-talaey, 'he or it was not thrown.'

*Aorist.*—haghah wish-talaey nah shī or haghah nah shī  
wish-talaey, 'he or it may not be thrown.'

*Imperative.*—wish-talaey mah shah or mah shah wish-  
talaey, 'do not thou be thrown.'

## ADVERBS.

The Adverbs are for the most part indeclinable ; but some are subject to the usual change for the ablative case, and a few (derived from nouns and adjectives) are liable to the same change for gender, number, and case as the nouns they may qualify. Thus, *der*, 'much,' makes in feminine singular, *dera'h* ; in feminine plural and oblique cases singular, *derey* or *deri* ; in plural oblique cases, both genders, *dero*.

### *Adverbs of Place.*

here, hither—dal-tah, dali, or hīs-tah.	before, in front, hitherto— w'rāndi or w'rāndey.
there, thither—haltah ' or haltah ki.	behind, after—w'rustah or w'rusto.
there, thither—hūri or hūri- tah.	hither, this side—dagħah or dey khwā.
hence, from this place—lah dagħah or lah dey dzā'ca or dzā'cah.	thither, that side—bagħah khwā.
thence, from that place—lah haghah dzā'ca or dzā'cah.	beyond; there, on that side —haghah khwā or bagħah palau.

side by side— <i>lhwā pah lhwā</i>	somewhere— <i>chaytah.</i>
on both sides— <i>dwāpsh lhwā.</i>	everywhere— <i>har chaytah,</i> <i>har yow dzā'e.</i>
elsewhere— <i>but chay-tah or hæl dzā'e.</i>	nowhere— <i>hich artah.</i>
here and there— <i>daltah hæl-tah.</i>	near, about— <i>naǝzdey or naǝzli.</i>
here, on this side— <i>dey lhwā, dey palin.</i>	somehere or other— <i>yow dzā'e, yow chaytah.</i>
above, overhead— <i>portah or l'waph.</i>	where, wherever— <i>har chaytah.</i>
under, below, <i>ch'katak or jzawar.</i>	within, inside— <i>daban, dī-nanah.</i>
so far, to this degree— <i>tar daglah or tar dey pori or pori.</i>	above and below— <i>lāndi lāndi.</i>
so far, to that degree— <i>tar hægghah pori or pori.</i>	upside down— <i>naǝkopsh.</i>
	far, at a distance— <i>liri, lūh w'ārah.</i>
	round about— <i>chāperah.</i>

### Adverbs of Time.

now, presently— <i>aos.</i>	gradually— <i>pāya'h pah pā-ya'h.</i>
ever, sometime— <i>kalah.</i>	successively— <i>palah pasay.</i>
sometimes, frequently, occasionally— <i>kalah kalah.</i>	before, prior— <i>pah lhwā.</i>
never— <i>hite kalah.</i>	after, afterwards— <i>pas.</i>
always— <i>har kalah.</i>	to-day— <i>nan or nan wradz, or rwadz.</i>
whenever— <i>har kalah chih.</i>	to-morrow— <i>ṣabā.</i>
sometime or other— <i>kalah nah kalah.</i>	two days since— <i>wapama'h wradz or rwadz.</i>
daily— <i>hara'h rwadz or wradz.</i>	three days since— <i>lā wapama'h wradz or rwadz.</i>
nightly— <i>hara'h shpa'h.</i>	four days since— <i>lā lā wapama'h wradz or rwadz.</i>
perpetually— <i>wār pah wār, dam pah dam.</i>	at the dawn (of day)— <i>saht gāh.</i>
instantaneously— <i>zar pah zar.</i>	

ever—hargiz, hīts kalah.  
 long since, long ago—lar-  
 ghūnaey.  
 last night—barāyah, barāyī  
 shpa'h, begāna'i shpa'h.  
 as often, every time—har  
 dzalah.  
 once, at last—bārey, ākhir.  
often, repeatedly—tso wār,  
tso dzalah.  
 repeatedly, often, frequently  
 —wār pah wār.  
once—yow dzalah, yowa'h  
plā.  
 twice—dwah dzalah, dwey  
 plā.  
 thrice—dre dzalah, dre plā.  
 instantly, quickly, without  
 delay—turt, sam lah  
 lāsa.  
 quickly, speedily—zar zar,  
 mārāh mār.  
 shortly, soon—najzdey or  
 najzdi.

unawares, suddenly—nāga-  
 hūn nā-tsāpah.  
 all at once, suddenly—yak  
 lakhtah.  
 first, in the first place—  
 runbaey or w'runbaey.  
 secondly—dwayam.  
 at last, at length, finally, at  
 the end—ākhir.  
 yesterday—parūn.  
 shortly, soon, to-day or to-  
 morrow—nan šabā.  
 the day after to-morrow—  
 bael šabā.  
 early in the morning, be-  
 times—wakhtī.  
 always, ever—tal or tar talo.  
 always, continually, ever—  
 tal tah talah, tal tar-talah,  
 hameshah.  
 as yet, up to the present  
 time—taraosa, lā taraosa.  
 sometimes—charey charey,  
 or chari churi.

#### *Adverbs of Quantity.*

so much—hombra'h da  
 hombra'h, tsombra'h.  
 that much—hombra'h kadr.  
 this much—daghombra'h  
 kadr.  
 as much as—har tsombra'h.  
 howmuchsoever—har tso.

gratuitously—weriū.  
 a great number, several—  
 tso tso.  
 much, in a great degree, by  
 far—qer.  
 a little, a few—lajz, lakotey.

#### *Adverbs of Similitude.*

thus, in this manner—dā or  
 daghah shān.

thus, in this way—dā or  
 daghah rang.

like as, as if, just as, for all  
the world—lakah, shān,  
ghundi, dod, pah dod,  
makhaey, pah tser.  
so, in that manner—haghah  
shān.  
so, in that way—haghah  
rang.

thus, so, in this manner—  
hasey, daghah sey, dā  
hasey, dāsey.  
for example—magalaq.  
that is to say—ya'ni.  
thus, in this manner—hasey  
shān.

*Adverbs of Admonition.*

look out! have a care!—wu-  
gorah, wu-winnah.  
be cautious!—bedār shah.

know! recollect—poh shah.  
take care! mind!—khabar-  
dār shah.

*Adverbs of Society and Separation.*

alone—yawādzay.  
face to face—makhā-makh.  
apart, at a distance—lirī, liri.  
far away, very far off—lirī  
lāghah.  
at the side—arkh, arakh.  
side by side—arkh jah  
arkh.  
singly, individually—yow  
jah yow.  
back to back—shā pah shā.  
shoulder to shoulder—  
nojza'h pah nojza'h.

apart, separately—beyal,  
beyala'h, beyal beyal.  
together—sarah.  
besides, except—bey lah dey,  
siwā lah dey, pratah lah  
dey.  
separately—tār pah tār.  
uselessly—wuch jah wuch-  
ah.  
on opposite sides, on both  
sides—porī rā porī.

*Adverbs of Extremity and Termination.*

to, up to, until—tar, porī.  
hitherto, up to—tar dey  
porī, tar daghah porī.  
until, up to—tso, tso chil.  
Beyond bounds—bey hadda,  
lah hadda zi'āt.  
to the last degree—tar  
hadda porī.

till now, as yet—tar nosa  
porī.  
so far as—tar haghah porī.  
till when? how long?—tar  
kalah porī.  
to the end—tar ākhir porī.  
to the last, to the extreme—  
tar nihāyata porī.

*Adverbs of Interrogation.*

where? whither?—chartah, charī, charī, kam <u>dzā'e</u> .	until when? how long?— tar kalah, tar kalah porī, tar kama porī or tar <u>tso</u> .
how? in what manner?— <u>tsangah</u> .	how much?— <u>tsom</u> brah kadr.
since when?—lah kama or lah koma wakta.	how often?— <u>tso</u> dzalah.
how much?— <u>tsom</u> brah, <u>tsom</u> rah.	why not?—waley bah nah wī.
whence?—lah kama, lah kama <u>dzā'e</u> or <u>dzā'e</u> ah.	why? how? wherefore?— <u>tsah</u> larah, <u>tsah</u> lah, pah <u>tsah</u> .
when? at what time?— kalah.	for what? wherefore?—wa- ley, <u>tsah</u> dapārah.
how much longer?—lā tar koma.	in what way? how?— <u>tsah</u> rang, <u>tsah</u> shān, pah <u>tsah</u> togah.

*Adverbs of Dubitation.*

perhaps, haply—shā-yī, gūn- dī, gundi.	may be—bah wī.
perhaps not—nah dī wī.	probably—pah gumān sarah.
God knows— <u>Khudā-e</u> z'dah.	may or may not be—wī 'kīh nah wī.

*Adverbs of Affirmation and Emphasis.*

certainly, doubtless—bey shakah, lā chār.	necessarily, it behoveth— boyah, baedah.
necessarily—al-battah, <u>kho</u> , zarūr.	altogether, wholly, entirely —har gorah, yak <u>lākh</u> tah.
yes, indeed, yea—ho.	never, by no means—haḍo, haḍu.
merely, only, exactly—jor.	only, simply—faḳat.
right or wrong— <u>hak</u> k nā <u>hak</u> k, kām nah kām.	at all, events, whether or not, volens volens.— <u>khwāh</u> na- <u>khwāh</u> .
by no means, never—hīchar- ey, lah sarah, lasarah.	exactly, quite, the very saine—bédū, ho bah ho.
really, truly—pah <u>riḥtī'ā</u> , <u>hak</u> kan.	
by God!— <u>Khudā-e</u> iḍo.	



*Adverbial Modifiers.*

no, not, nay—*nah, yah.*      do n't—*nah.*

## CONJUNCTIONS.

if— <i>lih, yar.</i>	as if, he's lying— <i>sarh lih</i>
although— <i>agrechih.</i>	day.
and, even, likewise— <i>ah, ah,</i>	unless— <i>ma'gar, ragar.</i>
<i>lah.</i>	and, likewise, or.
but, yet, however— <i>vahy,</i>	therefore, then— <i>par, shah,</i>
<i>wah.</i>	<i>dashah.</i>
because, except— <i>ih, prah-</i>	that, because, since— <i>chih,</i>
<i>ah.</i>	unless, if not— <i>lah lah,</i>
if not, unless, otherwise—	then, because, therefore—
<i>lah nah, k'nah.</i>	<i>dashah, lah day jeh 'a,</i>
then, therefore— <i>lah h'gh'ah</i>	<i>lah dey rahah, lah</i>
<i>ah 'ah.</i>	<i>or—yah.</i>
but, moreover— <i>lah lah,</i>	

## PREPOSITIONS AND POSTPOSITIONS.

of— <i>lah.</i>	to, until— <i>ar.</i>
to— <i>tah, larah, lah, wah,</i>	on, upon— <i>par, par bāndi.</i>
<i>wa larah, wa lah, wa wa-</i>	from him, her, it, or them—
<i>tah.</i>	<i>pri, prey.</i>
in— <i>k'chey, pah k'chey.</i>	over, above— <i>da p'ah, dapi-</i>
below, under— <i>ar bāndi, di</i>	<i>ah.</i>
<i>bāndi.</i>	before— <i>d'ah lah.</i>
with— <i>sarah.</i>	in, between, between— <i>mand,</i>
for, for the sake of— <i>dapā-</i>	<i>mi-yand.</i>
<i>rah.</i>	in between, in the middle—
from— <i>lah, lah nah, di, di</i>	<i>pah mi-yand.</i>
<i>nah.</i>	

## INTERJECTIONS.

well done! bravo!—āfrīn!	lackaday!—āfsos!
shābāsh!	would to God!—kāsh-kī!
have a care!—tam shah!	kāsh-kī!
bedār shah!	strange! good God!—'ajab,
alas! alas!—hai hai!	hāe hū-e.
sorrow! alas!—dregħa!	indeed! really!—hah!
avaunt! get away!—chi-	begone! get away!—lirī
khah.	shah! bi-ārtah shah!
oh!—ao! ai! wahey!	hush! silence!—chhupah!
dear! dear!—wūey! wūey!	chhap shah!
woe! woe!—wāe! wāe! or	hollo! oh! O!—ghūcha'h;
ākħ! ākh!	ghuchah! ghuchey!

## NUMERALS.

1 yow or yowa'h.	20 shil.
2 dwah.	21 yow wīsh̄t.
3 dre.	22 dwah wīsh̄t.
4 tsalor.	23 dre wīsh̄t.
5 pindzah.	24 tsalor wīsh̄t.
6 shpajz.	25 pindzah wīsh̄t.
7 aowah.	26 shpajz wīsh̄t.
8 atah.	27 aowah wīsh̄t.
9 nah.	28 atah wīsh̄t.
10 las.	29 nuh wīsh̄t.
11 yow las.	30 ders̄h.
12 dwah las.	31 yow ders̄h.
13 di-yār las.	&c. &c.
14 tswār las.	40 tsalwēsh̄t.
15 pindzah las.	50 pindz̄os.
16 shapāras.	60 shpetah.
17 aowah las.	70 ao-yā.
18 atah las.	80 at-yā.
19 nuh las or nūnas.	90 nawey or newey.

100	sal or sil.	700	aowah şawa.
100	yow şawa.	800	atah şawa.
200	dwah şawa.	900	nuh şawa.
300	dre şawa or ter şū.	1,000	zar or yow zar.
400	tsalor şawa or tsūnşū.	2,000	dwah zarah.
500	pindzah şawa or pūnsū.	&c.	&c.
600	shpajz şawa.		
10,000	las zarah.	10,000,000	karor.
100,000	lak.	1,000,000,000	behand or alif.
		1,000,000,000,000	nīl.

The first of the foregoing numerals becomes 'yowa' or 'yowah' in the oblique cases; and before a feminine noun takes imperceptible 'h,' and is liable to the same changes for number and case as other adjectives. The other numerals, being plural, take the indirect form of the plural, and are not subject to any other changes for gender or number.

#### *The Ordinal Numbers.*

first—runbaey, w'runbaey,	sixth—shpaizam.
fem. runba'i, w'runba'i,	seventh—aqwam.
awwal.	eighth—atam.
second—dwahyam.	ninth—nuham, nām.
third—dreyam.	tenth—lasam.
fourth—tsaloram, tsalaram.	&c. &c.
fifth—pindzam.	

before feminine nouns all ordinals but the first take imperceptible 'h' like other adjectives.

#### *Fractions.*

a quarter—pā.	one and a half—yow nīm
a half—nīm, nīma'h.	or yowa'h nīma'h.
three-quarters—dre pāwa,	one and three-fourths—pāo
dre pāwa'h.	kam dwah.
one and a quarter—pindzah	
pāwa, pindzah pāwa'h.	

*Days of the Week.*

Saturday—*khālī*, shanbah.  
 Sunday—*it-bār*, atwār, yek shanbah.  
 Monday—*gul*, pīr, do shanbah.  
 Tuesday—*nahah*, sih shanbah.  
 Wednesday—*chār* shanbah.  
 Thursday—*pān* shanbah, *panj-shanbah*.  
 Friday—*jam'ah*, *ādina'h*.

*Months of the Year.*

<i>Name.</i>	<i>Meaning.</i>
Hasan Husain.	Hasan Husain.
Šafara'h.	Šafar.
Runba'i <i>khōr</i> .	The first Sister.
Đwahyama'h <i>khōr</i> .	The second Sister.
Dreyama'h <i>khōr</i> .	The third Sister.
Tsilorama'h <i>khōr</i> .	The fourth Sister.
Da <i>Khudā-e mī-āsht</i> .	God's month.
Da sho <i>qadr mī-āsht or</i>	The month of the Night of Destiny.
Da <i>barāt mī-āsht.</i>	
Da <i>rojzey mī-āsht.</i>	The Fast month.
Da <i>wārah akhtar mī-āsht.</i>	The lesser Fast month.
<i>Mi-yāni</i> , <i>Mi'āna'h</i> , <i>Khālī</i> .	The Intermediate month.
Da <i>lo-e akhtar mī-āsht.</i>	The greater Fast month.

*The Seasons.*

Spring— <i>psar-lacy</i> .	Autumn— <i>manāey</i> .
Summer— <i>aorāey</i> , <i>dobey</i> .	Winter— <i>izamaey</i> .

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\* Amongst the tribes north of Peshāwar, Thursday is called *dā ziyārat rwadz*, 'the day of pilgrimage.'

*The Cardinal Points.*North—*chaq taraf.*South—*lign taraf.*East—*n'war khātah, n'mar khāt th.*West—*n'war pre-wātah, n'mar pre-wātah.*

## SYNTAX.

The general order of words in a sentence is as follows:—First, the nominative, the adjective preceding the substantive; then nouns in the different cases, as required; a participle or adverb may follow; and the verb terminates the sentence.

*Nouns.*

When nouns of different genders occur in the same sentence, the adjective, verb, and participle, governed by them in common, must take the masculine form.

Whenever a noun is to be used in the same sentence with another, which is more immediately acted upon by a verb, the former must be put in the accusative case, which in Pushto is the same as the nominative; thus, '*dū'i makrūna hasi kandi chil wa khalk ta'āmūna war-kawina no khpul dzūn tah khalkah marjū' kawina*,' 'Those (deceivers) practice such deceptions—they give *riots* unto the people, and they bias *the world* towards themselves.'

The particle '*da*,' which governs the genitive case, generally precedes the noun it governs.

When two nouns in the ablative case come together in a sentence, the '*a*' or '*ah*,' the sign of the case, is only used with the last.

The particles '*tah*,' '*lah*,' '*lah*,' &c., governing the dative case, are often used to denote '*for*,' '*for the sake of*,' &c.; thus, '*kih shābbāz lahar sīna'h da'h da chaujario*,

'ankabūt larah sina'h da'h da magas,' 'If the breast of the partridge is *for* the falcon, *for* the spider is the breast of the fly.'

In sentences where there are two objective cases, the one denoting the object, and the other the person, the object of the transitive verb *must* be put in the dative case.

The dative case is sometimes used instead of the genitive to express relation or possession; thus, 'ghah tuħin'h chih wa'h plār mā tah rāstawuley,' &c., 'That curiosity which father had sent *for me*,' &c.

Diminutives and terms of endearment are formed by the addition of one or other of the following terminations, -k, aey, -a'i, -ra'i, -kaey, -gaey, -oṭ, -oraey, -ūkaey, -gūṭaey; as bāzārgaey, 'a small market,' jīnaka'i, 'a little girl,' chargoṛaey, 'a young or little cock,' w'ṛūkaey, 'a little (boy),' &c.

### *Adjectives.*

The adjective must always agree with its noun in gender, case, and number, except with an uninflected masculine noun in the plural number, when the adjective is used in the singular.

Adjectives are often used alone, the substantive being understood.

When any other than the first numeral adjective is used with nouns in the masculine gender, the noun is most generally inflected, and takes '-a' or '-ah'; but occasionally it takes the plural form. When numeral adjectives are used with feminine nouns, the latter take the plural form without exception.

When the first numeral adjective is used with nouns, it is subject to the same changes for gender, number, and case as the noun it qualifies.

*Pronouns.*

In the different tenses of intransitive verbs, and in the present, future, and aorist of transitives, in which the affixed personal pronouns are used, the separate personal pronouns may be altogether omitted, or may be used with them. When the meaning is clear without them, they may be dropped in the 3rd person singular and plural of intransitives also.

The third personal pronoun 'haghah' is sometimes used as the remote demonstrative, and is declined in a similar manner.

The prepositions 'tar' and 'par,' meaning 'to' and 'upon' respectively, with the addition of long 'i' or short 'i' are used as pronouns, when they become 'tri' or 'tri,' 'from him, her,' &c., and 'pri' or 'pri,' 'upon him, her,' &c. The particle 'nā' or 'nah,' to which 'tey' or 'ti' is prefixed in the oblique cases, is also used for 'pri.' These substitutes for pronouns cannot be called prepositions, because they have a pronominal meaning inherent in them. They are used for both things animate and inanimate, and singular and plural, and are not subject to any change for gender; thus, 'Dā haghah, Adam Khān daey chih Durkhāna'i tri biwaley da'h, 'This is that same Adam Khān from whom Durkhāna'i has been carried off.'

In speaking of one's-self with another, preference is given to the 1st person in the first instance. The Afghāns also use the *singular*, not the plural form of the pronoun, when referring to one person only.

When a third person is mentioned, the words of the speaker himself must be repeated, instead of using the 3rd person; thus, 'Chih war tah yādah sh'wah chih k'ada'h mī karay nah da'h, 'When he recollects that "the k'ada'h has not been performed by me."'

When a second pronoun is required to refer to the same person or thing as the subject, the reflexive pronoun

'khpul' must be used; thus, 'Mīrzā! khpul dzān pa-  
khpulah stā-yi,' 'O Mīrzā! he *himself* glorifieth *himself*.'

When, however, a pronoun in the *second* member of a sentence refers to the same subject or thing as the nominative or subject of the verb in the first, the personal and particular pronoun must be used, instead of the reflective.

The reflective is joined to nouns and pronouns by way of identity, peculiarity, or emphasis; thus, 'Khudā'e pa-  
khpulah dā wayalae (daey),' 'God *himself* hath said,' &c.

The pronoun 'tsah,' used both as an interrogative and an indefinite, is often employed as an exclamative; thus, 'Tsah balā sakhta'h dāna'h yam na-poheizam!' 'What unfortunate hard grain I am I know not!' It may, also, be used as a discriminative; thus, 'Tsah hākim tsah ra'ivat tsah ghair zer,' 'Whether ruler or subject, whether foreign or strange.'

The adverb 'chartah' is used emphatically to denote dissimilarity, contrariety, and non-existence between matters and things; thus, 'Chartah da yār shūndey! chartah gham da dil o jān!' 'Where (are) the lips of the beloved! where (is) the sorrow of heart and soul!'—implying that there is no similarity between them.

### Verbs.

Transitive verbs, in any past tense of the active voice, must agree with the object in gender and number; thus, 'Bahrām khalāsa'h haghah:jina'i k'rala'h lah kaidah,' 'Bahrām released that damsel from confinement.' The agent is used in the instrumental case, and takes the inflected form when capable of inflection:

Some transitive verbs, such as 'wayal,' 'to speak,' and 'katal,' 'to look at,' 'to observe,' absolutely require the object to be put in the dative case, without which the sen-



tence would convey no meaning; thus, 'Ādam Khān Balo t<sup>ah</sup> wuh wey chih,' &c., 'Ādam Khān said to Balo, that,' &c.

Puṣhto nouns have no particular terminations for the objective; it is distinguished by its position, which properly is after the agent and before the verb. In all other instances the object may be known by the gender and number which the verb assumes to agree with it, and by the affixed personal pronouns which point out the objective case. Example:—'Chih Aurang Bahrām khabar kah lah dey ḥālah, andeshno yey šūrat tāo kaṛ: shah pareshāna,' 'When Aurang made Bahram acquainted with this circumstance, care and anxiety excited him: he became distracted.'

Reverse the position of 'Aurang,' the agent, and he becomes the object.

The infinitive form of the verb is often used to denote the absolute necessity of an action; thus, 'bal ḥalāl ḥalāl garnaḥ daey,' 'Moreover, what is legal and right, it is necessary to account lawful.'

The infinitive in the genitive case, is the 'noun of fitness' shown in the paradigms of conjugation.

The past tense of a verb is often used in a future sense; thus, 'bāda! kih da yār khabar di rū-war, lah z'rah bah wākhley da hijrān sawi dāghūna, 'O gentle breeze! if thou wilt bring (*lit.* if thou broughtest) news of the beloved, from the heart thou wilt remove the absence-burned scars.'

Of intransitive verbs, the 3rd person singular and plural of the past tenses is alone subject to change of termination for gender, and the first and second persons merely take the plural form of the affixed personal pronouns for the plural number.

The present tense is in many instances used in a future signification; thus, 'da janat naḁsho nigār tri porey hīs shi chih sh'kārāh kā yow nigār nigār lah maḁha, 'the rapture and bliss of Paradise will be nothing in his eyes, when

the beloved displayeth one of the charms of her countenance.'

The Pušto has no regular potential mood; and the passive form of the verb is used instead, with a slight difference in the construction. *Intransitive* verbs have no passive voice, but a passive form (that is, the different past participles with the auxiliary 'to be') is used for the potential in their case. The verb agrees with the agent, and the masculine or feminine form of the past participle must correspond accordingly.

The *transitive* form of the potential is easily distinguished from the passive voice, as both the agent and the object *must* be expressed for the former; whilst, in the latter, the agent is never expressed, or remains unknown. The verb also agrees with the object in gender and number for the former, and the agent must be in the instrumental case in the past tense.

The present participle is constantly used as a noun; thus, 'āl-wātah' means both 'flight' and 'fleeing,' 'pre-wātah,' both 'a fall' and 'falling,' &c.

The past participles of Pušto verbs are very often used as past conjunctive participles; thus, 'da rukhsat salām nī karaey tri bidā shwam,' *having made* my parting salutation, I bade them farewell.'

Sometimes a meaningless sound is added to a word to produce a jingle of rhyme; thus, 'da dunyā da sūd da-pārah bāedah nah daey chih grewān k'rey da'izat pah chā shūk pūk,' 'for the sake of the profit of the world, it behoveth not that thou shouldst rend the collar of any-one's fair fame.'

# PUSHTO MANUAL.

## PART II.

### EXERCISES AND DIALOGUES.

#### KISSEY LAH ISAPA AL-HAKĪM. FABLES FROM ÆSOP AL-HAKĪM.\*

##### 1. Tapūs aw Kowlarey.

Yow tso kowlaro lah qerah  
muddatah lah werey da yow-  
ah tapūs pah nā-ārāma'i  
k'shey rwadziterawali, magar  
chih tal yey bedāri kawula'h,  
aw lah korah khpulab liri nah  
tālāli, lah hamley da dush-  
man tarao-sah-pori pah āmān  
wey. Nūr chih tapūs wu-po-  
hedah chih hamley mī bey-  
fā-idah dī, war da farīb aw

##### 1. The Kite and Pigeons.

Some pigeons had long  
lived in fear of a kite, but  
being always on the alert,  
and not going far from the  
dove-cote, they had con-  
trived hitherto to escape  
the attacks of the enemy.  
So when the kite found that  
his sallies were unsuccessful,  
having betaken himself to  
craft, he brought stratagem

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\* These have been selected from my illustrated Pushto Edition of Æsop's Fables

da makr pra-natalaey, hīlah-sāzi yey w'rāndi wu-newal-a'h: nūr yey wa-dū-i tahi wa-wey chih, "Dā jzwandūn da tal-tar-talah andeshney tsalah khwas̄hawa'i? Kih fakāt mā khpul bādshāh k'ra'i hara'h hamla'h chih pah tāsū kedey zah bah mo da balā spar wum lah highey bah mi khūdī kawuley." Nūr kowtaro, da dah pah khabaro wisāh karaey, pah takht da shāha'i yey k'shenāwo; magar chih pah takht k'shenāst pah adā kawulo da khpul bādshāa'i haḡḡ pah khwaralo da yowey kowtarey hara'h rwaḡsar shah. Pah lidalo da dey hāl yawey kawtarey chih iutizār da wār khpul yey ts̄k̄awuh, hum daglah khadr yey wu-wey, "Har-tsah chih wu-sh'wal lah-mūjz-sarah lā-ik daey."

Fā'idah.—Hagḡuh kasān chih lah khpulah lāsah wa kom zūlim yā yowah duśhman tah pah dzān tasalluḡ war kawī, hiṡṡta'ajjub dīnah k'ri kih hagḡah pah āḡhir k'shey pah dū-i zūlim wu k'ri.

to bear: so he said to them,

"Why do ye prefer this life of continual anxiety? If you would only make me your king, I would secure you from every attack that could be made upon you."

The pigeons, trusting to his professions, placed him on the throne; but when he was established thereon, he began to exercise his prerogative by devouring a pigeon a day.

Whereupon one pigeon that yet awaited his turn, said no more than, "It serves us right."

Moral.—They who voluntarily put power into the hand of a tyrant or an enemy, must not wonder if it be at last turned against themselves.

## 2. Lūmbar aw Wūza'h.

Yow lūmbar pah yowah kūbi h'shey lwedalaey. wuh, aw lah qerah muddatah yey

## 2. The Fox and Goat.

A fox had fallen into a well, and had been casting about for a long time how

bah dzānāh arāh andešmā'h  
 kīwul'h chih pah tsh tsh  
 bah lah dey kuh pah bi-ā-  
 tah wu-wu'zi. A' hūy yowā'h  
 wuzā'h wā hūphāh dā'e tsh  
 wu-rā-ghā'h, ghōch yey  
 chih zōb'ch wu'y' shi mūlāh  
 lūmbay yey pūh tātā'h wu-  
 k'pā'h chih zōb'ch shēy aw  
 deroy dey kīh yoh. Lūmbay  
 zāhūrā'h khātrā'h khupul'h  
 pōchūley, wārd th yey wu-  
 wey, "A' dōstey sh' kātāh rā-  
 shāh; mōb'ch hūy chāghū-  
 oy dey chih nāh pah zōb-  
 j' am, aw hōmbrah deroy dey  
 chih kām-wālināh-lūi." Pah  
 dey lūbārā'h wuzā'h pah-  
 ān mā' arāh dālandi wā-  
 kūh tsh aptāwā'h sh'wā'h.  
 Pah rasedalō dā dey lūmbay,  
 pah sh'karō dā dōstey khupū-  
 ey mōlād a' hīstney, pah  
 chūhūka'karah, dāngelāhey,  
 lah kūhā dā-bāndi rā-wu-  
 khōt, aw wā hīghēy fārah.  
 khwarāley gharīley wāzēy  
 tah yey ley z'pāh-wāzēyah  
 wu-wey chih, "Pah nī-shat  
 wā jīrā'h stā tah kīh nīmey  
 dā hīghūh dī pōhā'h dā-  
 lūley, pū-khūwā tar aptāwe-  
 dālo bah dī kātāley wuh."

### 3. Lewah aw Kīnuol.

Pah stūnī k'shey dāyowah  
 lewah yo hāq āp shāwāyē

he should get out again. At  
 length a goat came to the  
 place (and) wanting to drink,  
 asked Reynard whether the  
 water was good, and if there  
 was plenty of it. The fox,  
 discerning the real danger  
 of his case, replied,

"Come down, my friend;  
 the water is so good that I  
 cannot drink enough of it,  
 and so abundant that it can-  
 not be exhausted." Upon  
 this the goat, without any  
 more ado, leaped into the  
 well.

Upon her arrival the fox,  
 taking advantage of his  
 friend's horns, and nimbly  
 having leaped, came out of  
 the well, and coolly re-  
 marked to the poor deluded  
 goat,

"If you had half as much  
 brains as you have heard,  
 you would have looked be-  
 fore you leaped."

### 3. The Wolf and Crane.

A wolf had got a bone  
 stuck in his throat, and, in

wuh, aw pah der 'azāb girif-tār daltah haltah z'ghāst, har dzān-dār chih bah pah peśh shah pah 'ājizī bah yey du'ā da khalāsa'i lah highey sakhta'i tri ghoštala'h, aw pah trats k'shey bah yey dā wayal chih wa haghah nek-bakht k'shawūnki tah bah tsah shōh in'am war-k'ram. Nūr pah yowah kamol zūra'i aw wa'dey da dah aṣar kaṛey, bey - fikrah yey ūjzda'h ghāra'h khpula'h da lewah pah khūla'h nanayastaley, haghah haḍ yey lah stūnī da dah rā-wu-yost. Nūr pah narma'i sarah yey haghah in'am wa'da'h kaṛey tri wu-ghošt. Pah ārwedalo da dey lewah tandacy triw ghāsh spīn kaṛey pah zāhir khafah war tah wu-yey-vey. "Ainā-shukrah makhilūkah! Zī'āt tar dey in'am tsah ghwārey chih sar di pah zāmo k'shey da lewah yaśhacy, pah salāmat di rā-wu-yost!"

Fā'idah.—Haghah kasān chih ikhlās-mandī kawī faḳaṭ pah umīd. dā 'iwaz mundalo, nah bo-yah chih ta'ajjub wu-k'fī kīh pah mu'amalah k'shey lah kam zāto sarah, pah 'iwaz dā. shukrāney-bey haḍḍah rish-khand mūmī.

the greatest agony, ran up and down, beseeching every animal he met to relieve him of his pain, and hinted at a very handsomereward to the successful operator. A crane, moved by his entreaties and promises, having ventured his long neck down the wolf's throat, drew out the bone from it. He then modestly asked for the promised reward. On hearing this, the wolf, grinning and showing his teeth, replied, with seeming indignation,

"Ungrateful creature! What other reward do you ask for than that having put your head into a wolf's jaws, you brought it safe out again!"

Moral.—Those persons who are charitable only in the hope of a return must not be surprised if, in their dealings with evil men, in lieu of thanks they meet with boundless jeers.

4. *Khud-pasanda'h Kā-gha'i.*

Yawey *kāgha'i khūd-pas-*  
*andey pah hasay shān tso da*  
*dey pah jajūri k'shey dzā'e-*  
*da'h, tso burney chih tū'ūsino*  
*āchawuli wi wākhistali,*  
*pah khpulo barno k'shey*  
*yey lekey k'rey, aw kadim*  
*siālān khpul nā-tsīzāh shunc-*  
*ralacy, dzān yey pah derey*  
*gustakha'i sarah pah yowah*  
*sail k'shey da dey rangino*  
*murghāno dākhil kar. Hu-*  
*gho bey draugah ahwāl da*  
*highey bey-satah wa-ra-*  
*ghaley daryāft karaey.*  
*haghah 'āriatey barney yey*  
*tri wu-k'shaley, aw pah ma-*  
*shūko wahalo hajūm pri*  
*ka'i, lah khpulah sailah yey*  
*'wu-rastala'h. Highey had-*  
*bakhtey bey nasibey kā-*  
*gha'i, der āzār mundaley*  
*lah haddah zī'āta afsos*  
*karey, biārtah pah awwalnō*  
*sīlāno gadah sh'wala'h, aw*  
*ghosht yey chih bi-ā lah*  
*dū-i sarah wu-āstejzi goyā*  
*chih hits pri shawaey nah*  
*wuh. Magar dū-i maghrūri*  
*da dey pah yād dar-laley,*  
*lah khpuley mal-gīra'i yey*  
*wu-sharala'h' aw yowey lah*  
*hugho chih lajz muddat*  
*shawaey dey pah tsah nah*  
*shmerala'h, pah taur da dars*

## 4. The vain Jackdaw.

A jackdaw, as vain and conceited as a jackdaw could well be, having picked up the feathers which some peacocks had shed, stuck them among her own, and despising her old companions, introduced herself with the greatest assurance into a flock of those beautiful birds.

They instantly detecting the character of the intruder, stripped her of her borrowed plumes, and falling upon her with their beaks, sent her about her business.

The unlucky and unfortunate jackdaw, sorely punished (and) deeply sorrowing, betook herself to her former companions, and would have flocked with them again as if nothing had happened. But they, recollecting what airs she had given herself, drummed her out of their society, while one of those whom she had but lately despised, read her this lecture: "Had you been contented with what nature made you, you

yey war tah wu-vey : "Kih tā pah haghah togah chih khudā-e paidā k'rey kanā'at karaey wāe, lah sazā da lo-e-āno tar tā aw hum lah maz-amatah da khpulo siālāno nijāt bah dī mundalaey wuh."

would have escaped the chastisement of your betters and also the contempt of your equals."

### 5. Kunda'h aw Chirga'h.

### 5. The Widow and the Hen.

Yowey kunday yowa'h chirga'h dar-lala'h chih har saḥār bah yey yowa'h haga'i āchawula'h. Nur kunday lah dānah sarahandeshna'h wu-k'ra'h, "Kih zah da khpuley chirgey dānah war dochanda'h k'ram, dwah dālah bah dī rwaḍzi haga'i wā-chawī." Nūr tadbīr khpul yey wu-āzmayah, aw chirga'h hasey tsorba'h sh'wa'h, chih bi-l-kull lah haga'i āchawulo wa-wata'h.

A widow kept a hen that laid an egg every morning.

So the widow thought to herself, "If I double my hen's allowance of barley, she will lay twice a day."

So she tried her plan, and the hen became so fat and sleek that she left off laying at all.

Fā-idah.—Har-chih khalk atkalawī tal pah haghah shān pah wukū nah rā-dzī.

Moral.—What people imagine does not always happen. Figures are not always facts.

### 6. Ghar pah ḥālat da Langālwah.

### 6. The Mountain in Labour.

Pah tero shawio rwaḍzo, pah yowah gh'rah k'shey der zorawar ghurumbey ārwed-ah shah. Wayalaey shah

In days of yore, a mighty grumbling was heard in a certain mountain. It was said to be in labour, and



chih ghar pah langälwah  
k'shey dney, nür tolney tol-  
ney khalk lah liro najzdo,  
da-pārah da lidalo chih tēh  
bah wu-zejzawi jam'ah  
sh'wal. Pas lah derah inti-  
zārah tskawulo aw lah der  
shroh shroh akal kawulo da  
nandartšāno, nā-t'ipah da  
bāndi yow majzak rā-wu-  
wot!

Fā'idah.—Dā kīssa'h pah  
shān k'shey dahūgho ka'āno  
da'h chih lo-e-ey lo-e-ey wa'-  
dey yey pah nā-tizah 'aml  
tar sarah rasejzi.

multitudes flocked together  
from far and near, to see  
what it would produce.

After long expectation and  
many wise conjectures from  
the bystanders, suddenly  
out popped a mouse!

Moral.—This story applies  
to those whose magnificent  
promises end in paltry per-  
formance.

## 7. Chirg aw Maighal- ara'h.

Yow chirg pah ghūjal  
k'shey da yowah bazgar pah  
umid da dāney mundalo da-  
pārah da shudzey khpuley  
khazala'h pah psho lavast-  
aley palatula'h, kuzā-kār  
nazar yey pah yowah gauhār  
wu-n'shat' elūh ittīfākan  
haltah lwe-dalay wuh. Nür  
yey wu-vey, "Ho! tah k'yo  
yow shah tsiz yey pah nazar  
da hūgho chih tā 'ariz  
shmeri, magar wa-mā-tuh  
yowa'h dāna'h da aor-būshā  
bihtara'h da'h tar tatnāmo  
marghalaro chih pah dunyā  
k'shey di."

## 7. The Cock and the Pearl.

A cock scratching up the  
straw in a farm-yard in  
search of food for his hen,  
chanced to hit upon a jewel  
that by some chance had  
fallen there. "Ho!" said  
he, "you are a very fine  
thing, no doubt, to those  
who prize you, but to me one  
barley-corn is better than  
all the pearls in the world."

Fā-īdah.—Haglah ching der hoshyār ching wuh, mag-ar der kam-'akl kasān dī chih zalil garī haghah tsiz chih der girān bahā wī faḡaṡ lah dey sababah chih wāḡif-iyat nah pah lārī.

Moral.—The cock was a sensible cock, but there are many silly people who despise what is precious only because they cannot understand it.

### 8. Ser-laey aw Lewah.

Yow ser-laey pah bām da yowey l'warey khūney dare-dalaey, yow lewah yey k'shatah pah lārī t'lūnaey wu-lidah aw pah peghor war-kawulo wa-dah-tah sar shah. Lewah faḡaṡ da-pārah da dzawāb war kawulo wa-dah-tah daredalaey, wu-yey-vey, "Ai nū-mardah! dā tah nah yey chih wa-mā-tah kandzāl kawey, balkih daghah dzā'e daey chih tah pri walār yey."

### 8. The Kid and Wolf.

A kid being mounted on the roof of a lofty house, saw a wolf passing below, and began to revile him.

The wolf, having merely stopped to reply, said, "Coward! it is not you who revile me, but the place on which you are standing."

### 9. Kabla'i aw Mor yey.

Yowey kabla'i yowah rwadz wa-mor-tah wu-wey, "Ai adey, tar spaey kho tāh lo-ea'h yey, aw tar garanda'i aw tar ūjzā sāhey yey, aw da-pārah da sātalo da khpul dzān sh'kar hum larey; nūr tsah sabab daey chih lah sh'kārio spīo hombrah we-rejzey?" Mor yey masedal-

### 9 The Fawn and her Mother.

A fawn said to her mother one day, "Mother, you are bigger than a dog, and swifter and better winded, and you have horns to defend yourself; how is it, then, that you are so afraid of the bounds?" Her mother, smiling, said, "All this, my child, I know full well; but

ey wu-yey-wey, "Ai farzand-ah, pah dā talah, zah shah pohejzam; magar har-kalah chih ghapā da spī ūrwam, pshēy mī, lās-pah-lāsa, pah har-kadr tso tuwānejzi jzir mī biā-yī."

Fā-idah.—Pah hīg dalil bah bey z'rah pah ghairat rā-nah-wali.

no sooner do I hear a dog's bark, than forthwith my heels take me off as fast as they can carry me."

Moral.—There is no arguing a coward into courage.

#### 10. Lūmbar aw M'zarney.

Yow lūmbar chih hīg-kalah yey m'zarney lidalaey nah wuh, chih awal wār lah ittifākah lah-dah-sarah pesh shah, hombra'h wera'h priwu-raghlā'h chih najzdey wuh lah wercy may shi. Dweam dzalah chih war-sarah mulūki shah, lā dzini pah wera'h wuh, magar pah yowah shān yey khpulā'h wera'h puṭa'h k'ra'h. Dreyam wār chih yey wu-li-dah hisey bey-bākah shāh, chih, pah w'rāndiyey wu-raghlāney, bara'h gāra'h yey war-sarah wu-k'ra'h.

Fā-idah.—Lah deryey nāstey walārey spuk-wālaey paidā kejzi.

#### 10. The Fox and Lion.

A fox who had never seen a lion, when by chance he met him for the first time, was so terrified that he almost died of fright. When he met him the second time he was still afraid, but managed to disguise his fear. When he saw him the third time he was so much emboldened, that, having gone up to him, he asked him how he did.

Moral.—Too much familiarity breeds contempt.

#### 11. Zor sh'kāri Spāey.

Yow sh'kāri spāey, chih pah khpul 'umr k'shey pah khpul kār der marāney

#### 11. The old Hound.

A hound who had been an excellent one in his time, and had done good service to his

wuh, aw pah maidān da sh'kār yey da-pārah da tsashtan khpul shēh khidmat pah dzā'e rā-wuray wuh, ākhir lah qerah 'umrah aw lah wāfiro mihnato zor shawaey lah kārāh wu-wot. Yowah rwadz, pah waqt da sh'kār da soqaro, yow soqar yey tar ghwajz wu-niwah, magar ghāshūnah yey pah jzāmo k'shey da haghah lah ao-ūrio wu-khatal, aw pri lāzim sh'wah chih niwah khpul prejzdi, nūr soqar tri khalās shawaey lār. Sh'kārī pah daey pri rā-ghalaey, der yey malāmat kar. Lekin haghah za'if spī dzawāb war kar, "Kadim nokar khpul mu'af k'rah! Kūwat dzamā wuh nah irāda'h mī chih kotābi yey wu-k'rah. Nūr pah 'iwaz k'shey da peghor rā-kawul wa-mū-tah da-pārah da haghah chih aos yam, dar yād k'rah haghah chih pa-khwā wum."

## 12. As aw Sā-is.

Yow sā-is wuh chih dāna'h da ās bah yey ghā karay pro-la'h, sarah lah dey chih tola'h rwadz bah lah sahārah tar n'mā-shāmali' pah ghashio aw timār da dah mashghul

master in the field, at length became worn out with the weight of years and trouble.

Oneday, when hunting the wild boar, he seized one by the ear, but his teeth gave way from the gums, and he was forced to let go his hold, so the boar escaped. Upon this the huntsman, coming up, severely rated him. But the feeble dog replied, 'Spare your old servant! It was the power, not the will, that failed me. Remember rather what I was, than abuse me for what I now am.'

## 12. The Horse and the Groom.

A groom there was who used to steal and sell a horse's corn, yet was very busy in grooming and whispering him all the day long. The horse said to him, "If

wuh. As war-tah wu wey,  
 "Kih pah richti-ā ghwārey  
 chih zahshah sh'kārāsham,  
 wa-mā-tah lah ghasho aw  
 timārah lajz rā-krah, aw  
 zārt lah dāney.

you really wish me to look  
 well, give me less of your  
 currying, and more of your  
 corn."

### 13. Dwey Dzola'i.

Har saraey dwey dzola'i  
 yowa'h par shā bāl'h pah  
 ghejz k'shey aghli, aw dwa-  
 ra'h dakey lah 'aibūnah di.  
 Magar haghah chih pah  
 ghejz k'shey da'h, daka'h lah  
 'aibūno da humsāyagāno  
 d'h, aw haghah chih tar  
 shā da'h, daka'h lah 'aibūno  
 khpula'h da'h. Nūr hum  
 daghah sabab daey chih  
 khalk lah khpulah 'aibūno  
 kārna'h aw rānda'h di,  
 magar da humsāyagāno yey  
 hīs kalah lah nazarah da-  
 bāndi na-dzi.

### 13. The Two Wallets.

Every man carries two  
 wallets, one before and one  
 behind, and both are full of  
 faults. But the one before  
 is full of his neighbour's  
 faults, and the one behind  
 of his own faults. Thus it  
 happens that men are deaf  
 and blind to their own  
 faults, but never loose sight  
 of their neighbour's.

### 14. Spacy aw Aks.

Yowah spi tūkrah  
 ghwashtā' lah tūkāno, da  
 kashāb ghā k'rā'p, aw wa-  
 taaf-tah da kor'talaey, pah  
 yowah sind port wot chih  
 aks khpul yey k'shatah pah  
 noba. k's'ey wu - lidali.  
 khyāl yey wu-kar chih bāl  
 spacy, daey, tūkrah da

### 14. The Dog and the Shadow.

A dog stole a piece of meat  
 out of a butcher's shop, and  
 on his way home was cross-  
 ing a river, when he saw his  
 own shadow reflected in the  
 stream below. He thought  
 that it was another dog  
 taking a piece of meat in  
 his mouth. So he resolved

ghwas<sup>h</sup>o pah khūlah niwal-  
ey, nūr yey lah dzānah  
sarah mukarrar k'rah chih  
tsashtan da highih bah hum  
sham; magar pah khūlo  
āchawulo wa haghah ghani-  
mat shmeralacy tah, haghah  
ghwas<sup>h</sup>ha'h chih dar-lodaley  
yey lah khūley pre-wata'h,  
aw pah dā shān yey tōla'h  
zū-i' k'ra'h.

Fā-idah. — Lās āchawul  
wa-aks-tah aw zū-i' kawul  
da aṣal dā dah akṣar bakh-  
ra'h da haghlo kasāno chih  
yow khās tabaruk pah khat-  
rah k'shey āchawi da-pārah  
da khiali neka'i mundal.

within himself that he would  
become the master of that  
also; but in snapping at the  
supposed treasure, the bit he  
was carrying dropped from  
his mouth, and in this way  
he lost all.

Moral. — Grasp at the  
shadow and lose the sub-  
stance—this is the common  
fate of those who hazard  
a real blessing for some  
visionary good.

### 15. Lewah aw W'ra'i.

Haghah waḳt chih yowah  
lewah pah sar da yowey  
chīney aoba'h ts'shaley yow-  
a'h w'ra'i awārah shawacy  
yey wu-lida'h chih pah tsako  
liri pah pā'e da chīney yey  
pahaoba'h k'shey parnā-key  
wahaley. Nūr lah dzānah  
sarah yey niwal da dey muk-  
arrar kar, aw pah fikr shah  
chih tsah bahāna'h da-pārah  
da dey zulm jorah k'ram.  
Nūr, pah w'ra'i war-z'ghās-  
talaey wu-yéy-vey, "Ai  
sharira'i! dā tsah bey-hayā-

### 15. The Wolf and the Lamb.

As a wolf was lapping  
at the head of a running  
brook, he spied a stray lamb  
paddling at some distance  
down the stream.

He made up his mind to  
seize her, and bethought  
himself how he might jus-  
tify his violence.

"Villain!" said he, run-  
ning up to her, "how dare  
you muddle the water that I

galwi da'h chih haghah  
 aoba'h chih zah yey ts'ham  
 tah yey khawwe? "W'ra'i,  
 pah 'ajizi sarah, war-tah wu-  
 wey, "Bisht'i'ā wayam nah-  
 winam chili pah tsah shān  
 zah aoba'h khawwaley sham  
 waley chih dz'mā lah taraf-  
 ah stā pah khwā noba'h  
 nah baheizi balkih stā lah  
 loria dz'mā pah palo rā-dzi."  
 Lewah dzawab war-kay, "Dā  
 kih wī kih nah wī, magar yow  
 kāl shawacy daey chih tū  
 mā larah der kh'kandzal  
 kayacy wuh." W'ra'i rejz-  
 dedūney war tah yey wu-  
 wey, "Ai sardarah! yow  
 kāl pa-khwā tar daey zah lū  
 nah-wum zū kayey." Lewah  
 wu-wey, "Shoh daey, kih  
 tah nah wey, stā plār kho  
 wuh, aw dā yow tsiz daey,  
 lekin bey-fā-idah daey dalil  
 rā-w'ral stā chih zah di shū-  
 ma'h nah k'ram;" nūr bey  
 lah wayalo da bōley khuba-  
 rey pah highey'ajizay lā-chā-  
 rey w'ra'i war wu-ghurzedah  
 sarah yey tsirey k'ra'h.

Fā-idah.—Zālim hits kal-  
 ah muhtāj da bahūney nah  
 daey; aw haghah kasān laiz  
 umid lārī da-pārah da rad-  
 awalo da zulm da zālimūno  
 chih faḡat wasla'h da bey-  
 gunāba'i aw da 'aḡl lārī.

am drinking?" "Indeed,"  
 said the lamb, humbly, "I  
 do not see how I can disturb  
 the water, since it runs from  
 you to me, not from me to  
 you."

"Be that as it may," re-  
 plied the wolf, "it was but  
 a year ago that you called  
 me many ill names."

"Oh, Sir!" said the lamb,  
 trembling, "a year ago I  
 was not born."

"Well," replied the wolf,  
 "if it was not you, it was  
 your father, and that is all  
 the same; but it is of no use  
 trying to argue me out of  
 my supper;"—and without  
 another word he fell upon  
 the poor helpless lamb and  
 tore her to pieces.

Moral.—A tyrant never  
 wants a plea; and they have  
 little chance of resisting the  
 injustice of the powerful  
 whose only weapons are  
 innocence and reason.

## 16. Yajz aw Lūmbar.

Yowah yajz lūfey shāfey  
 pah būb k'shey da der  
 muhabbat lah insān sarah  
 bah wahaley, wayal bah yey  
 chih har-kalah daey maṣ wī  
 zah hiṣ-kalah daey nah  
 tsandam aw nah yey tsiram.  
 Lūmbar masedalaey, war  
 tah yey wu-wey, "Kih tā  
 daey jzwandaey hiṣ-kalah  
 nah khwaṛalaey mā bah stā  
 khabara'h bihtara'h shme-  
 rala'h.

Fā-idah.—Bihtar daey sā-  
 tanah da sarī lah margah tar  
 dā chih pas lah margah yey  
 'ilāj kawī.

## 17. Machān aw Mangaey.

Yow mangaey da 'asalo  
 pah dukān k'shey da baḳāl  
 naskor kaṛaey shawaey, ma-  
 chān da-pārah datsaṭalo, yey  
 ṭola'i ṭola'i pri jama' shwal,  
 aw hum yey ḥarkat lah ha-  
 ghlah dza'cah tso yow tsats-  
 kaey lā bāḳi wuh, ḳabul  
 nah kaṛ. Akhir pshey yey  
 basey pah k'shey wu-n'shat-  
 ey, chih tuwān da ālwatalo  
 war pāto nah shah, aw pah

## 16. The Bear and the Fox.

A bear used to boast of  
 his excessive love for man,  
 saying that he never worried  
 or mauled him when dead.

The fox, smiling, observed,  
 "I should have thought  
 more of your profession if  
 you never ate him alive."

Moral.—It is better to  
 save a man from death than  
 when dead to salve him.

## 17. The Flies and the Honey-pot.

A pot of honey in the  
 shop of a grocer having  
 been upset, the flies, for the  
 purpose of licking it up,  
 gathered round it in swarms,  
 nor would they move from  
 the spot while one drop re-  
 mained.

At length their feet be-  
 came so clogged that they  
 could not fly away, and,  
 stifled in the luscious sweets,

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\* This is the form of pronoun referred to in Grammar,  
 page 21, as pointing out the object or possessive case.



baghahshirini k'shey khafah shawi, pah'lawāz yey wu-wa-yal, "Tah bad-bakhtah makhlik yū, chih da-pārah da yowah sū'at khwa-hn'i, mū abāli 'umir bā'elah!"

18. Spacy, aw Chirg, aw Lūmbay.

Yowah spī aw yowah chirg 'ahd da dosta'i wu-tārah sarah malgarī shawī pah sifur lārah. Shpa'h yey wa yowah dzangal tah wu-rasa-walah; nūr chirg portah wa-yowey waney tah ālwataey, pah khākhūno k'shey yey dzā'o wu-nīwah, aw spacy k'shatah tar highey waney lāndi nim-khwābi pre-wot. Chih shpa'h tera'h sh'wa'h, aw rwaḍ rā-wa-khatala'h aw sapeday-dāgh sh'wey, chirg muwāfik da dastūr khpul pah terah āwāz sarah bāng shurū' kar. Yowah lūmbay dā āwāz ārwedalaey, khīyāl yey wu-tārah chih daey bah nihāraey khpul k'ram, nūr rā-ghī lāndi tar highey waney wudredah, aw hasey yey chirg tah wu-wey, "Tah der shah chirgūraey yey, aw khalko larah hum der fā'idah mānd yey. K'shatah rā-shah chih mūj da sahār n'mūndz sarah wu k'rū aw pah khwashī sar shū."

they exclaimed with a loud voice,

"What miserable creatures are we, who for the sake of an hour's pleasure have thrown away our lives!"

18. The Dog, the Cock, and the Fox.

A dog and a cock having struck up an acquaintance went out on their travels together. Night found them in a forest; so the cock, flying up on a tree, perched among the branches, and the dog dozed below at the foot.

As the night passed away and the day dawned, the cock, according to his custom, set up a shrill crowing. A fox hearing him, (and) thinking to make a meal of him, came and stood under the tree, and thus addressed him: "Thou art a good little cock, and most useful to thy fellow creatures. Come down, then, that we may sing our matins and rejoice together."

Chirg dzawāb war kar, "War shah, ai dz'mā shah dostah, wa-tal-tah da waney, aw mū-azzin rā-wu-bolah chih azān wu-wā-yi." Magar pah waḡt da t'lalo da lūmbar pah nijd da highey waney chih haḡlah rā-wu-boli, spaey, pah yowah ghoṭa'h par ghur-zedalaey, lūmbar yey niwal-ae, maṭ yey kar.

Fā-idah.—Haghah kasān chih dām da bael pah lār r'she-jz'dī akṣir bandī pah khpulah dāna'h shī.

19. Zapa'h shadza'h aw khum da Sharābo.

Yowey zarey shadzey yow khāli khum da sharābo pah z'maka'h prot wu-lidah. Kih tsah hum yow tsūtskaey lah hugho la'lo muzābo chih pa-kh vā triḡak shawaey wuh pah k'shey pūto shawaey nah wuh, magar marghūb bū-e yey lā wa-rah-guzro-tah war-kāwuh. Buḡa'i, paza'h khpula'h har-kadr chih tu-wānedala'h war najzdey k'ra'h, aw pah ṭol nafas yey sūrnāwuh, pah nārey sarah yey wu-wey, "Ai shirīnāh tsīzah! yow waḡt kho bah tsah mazah-dār wuh har-tsah chih pah tū k'shey wuh, har-kalah chih khatbel yey hum hasey ḡer dil-kushā ūaey?"

The cock replied, "Go my good friend, to the foot of the tree, and call the mū-azzin to sound the call."

But as the fox went to the tree to call him, the dog, with one spring, leaped out, seized the fox, and made an end of him.

Moral.—They who lay traps for others are often caught by their own bait.

19. The old Woman and the Wine-jar.

An old woman saw an empty wine-jar lying on the ground.

Though not a drop of the liquid ruby with which it had previously been filled remained, nevertheless a grateful fragrance it still yielded to the passer by.

The old woman applying her nose as close as she could to it, and sniffing with all her might, exclaimed, "Sweet creature! how charming indeed must your contents once have been, when even the very dregs are so delicious!"

20. *Khachara'h.*

Yowa'h *khachara'h* chih lah salabah da zi'at-wali da rozinah daneey tsorba'h aw mastah shawey wa'h yowa'h wradz daltah haltah *kharchiley* wahaley, *akhir* laka'i *khpiley* portah karey, pah narey sarah yey wu-wey, "Mor dz'ma shartey aspa'h wa'h, aw pah har taur lakah chih da sha'h wa'h zah hum hasey shro'h ram." Magar chih lah *khartizo* wabalo aw z'ghastalo jzir starey sh'wa'h, na-tsapah wa-dey-tah pah yad sh'wa'h chih plar mi fakat *kh*ar wuh.

Fa'idah.—Har-yow haki-kat dwah tarafah lai; pur pa-*kh*watar mukhtarawalo da kom yowah lah du-i nah, shah drey nazar kawul wa-dwaro-tah.

21. *Halak Shpūn-aw Lewah.*

Yowah halak shpūn, chih rama'h *kh*pula'h yey najdey wa-yowah kali tah povula'h dzini wakto yey pah taur da bāza'i nara'h kawala'h, "Lewah rā-ghī! Lewah rā-ghī!" Dwah drey warah yey dū cham pah'kar wu-

20. *The Mule.*

A mule that had grown fat and wanton on too great an allowance of corn, one day, jumping and kicking about, at length, cocking up her tail, exclaimed, "My dam was a racer, and I am quite as good as ever she was."

But being soon knocked up by her galloping and frisking, she remembered all at once that her sire was but an ass.

Moral.—Every truth has two sides; hence it is well to look at both before we commit ourselves to either.

21. *The Shepherd - boy and the Wolf.*

A shepherd - boy, who tended his flock not far from a village, used to amuse himself at times in crying out, "Wolf! Wolf!"

Twice or thrice his trick succeeded.

raghī. Tamām kalaey bah pah hapa'h da dey z'ghāstal-ney wu-raghlal; magar tol 'iwaz chih dū-i pah badalah k'shey da mihnat khpul mund rish-khand wuh. A-khīru-l-Amar, yowa'h wradz lewah pah rishti-ā pah ghelo gad shah. Halak lah z'rah nārey wu-k'roy; magar hum-sāyahgūnyey, hasey pohedali chih tasha'h qadima'h bāzi khpula'h kawī, pah nāro da dah yey hīts ghīwajz wa-nayost, aw lewah rama'h dzab-lah tsirey k'rala'h. Nūr halak z'dah k'rah, magar chih kār lah lāsah wu-wot, chih pah darogh-jzāno i'tibār nah kejzi kih tsah hum rishti-ā wā-yī.

## 22. Kārghah aw Mangaey.

Yow kārghah chih lah tandey najzdey wa marg tah wuh, pah dera'h khwaśha'i wa yowah mangī tah chih lah liri yey pah nazar k'she-wat wāl-wat. Magar chih najzdey wu-raghī, wu-yey-lidali chih aoba'h hombra'h k'shat-a'h dey, chih kih har-tso war wu-dzaredah aw war wu-ghazedah, war wa-nah-rasid-ah. Nūr yey wu-ghośht chih mangaey mātk'ī; bi ā yey wu-ghośht chih naskor

The whole village came running out to his assistance; but all the return they got was to be laughed at for their pains.

At last, one day, the wolf got into the flock indeed.

The boy cried in earnest; but his neighbours, supposing him to be at his old sport, paid no heed to his cries, and the wolf devoured the sheep.

So the boy learned, when it was too late, that liars are not to be believed even when they tell the truth.

## 22. The Crow and the Pitcher.

A crow that was ready to die with thirst flew with joy to a pitcher which he saw at a distance.

But when he came up to it, he found the water (is) so low, that with all his stooping and straining, he was unable to reach it.

Thereupon he wanted to break the pitcher; then again he wanted to upset it

yey k'ri; magar kuwat yey da pārah da yowah lah dagho dwuo karo bas nah wuh. Ākhir, dzini gaŋey najzdey lidalali, yowa'h yowa'h, yey ākhistey derey yey pah mangi k'shey wāchawuley, aw lah kawulo da dey kārāh noba'h yey tah khūley pori da mangi portah rā wu-rasawuley, aw tanda'h k'khipul-a'h yey pah māta'h k'ra'h.

Fā-idah.—Hunr aw ta'mul pah kār rādzī haltah chih zor kotāh wī, lakah chih matal di—"Ihtiyāj mor da ijād di."

but his strength was not sufficient to do either.

At last, seeing some small pebbles near at hand, he dropped a great number of them one by one into the pitcher, and, by doing this, raised the water to the brim of the pitcher, and by that means quenched his thirst.

Moral.—Skill and patience will succeed where force fails, as the proverb runs—"Necessity is the mother of Invention."

### 23. Rānd aw Kungaraey.

Yowah rāndah saŋi 'ādat dar-lah, chih bar-kalah bah kom dzāndār pah lās war kaŋ shah, shōwū bah yey chih kom jins daey. Yow waŋt yow kungaraey da lewah yey war-larah war wop. Dah lās sar tar pāyah pri wu-ts'kāwuh, aw chih pah shakk k'shey wuh, wu-yey-wey, "Zah nah pohejzam chih plār stā spaeykih lewah wuh, magar hōmbrāh pohejzam, chih zah tā pah rama'h k'shey da gædo nah sham pre-showulaey."

### 23. The Blind Man and the Whelp.

A blind man was wont, on any animal being put into his hands, to say what it was.

Once they brought to him a wolf's whelp.

He felt it all over from head to foot, and, as he was in doubt, said, "I know not whether thy father was a dog or a wolf, but this much I know, that I would not trust thee among a flock of sheep."

Fā'idah.—Bad khoeūnah  
pah haluk-wālaey sh'kūrah  
shī.

Moral.—Evil dispositions  
are early shown.

24. Sharmashūn aw Gæd-  
ey.

Yow waḡt lah waḡto  
sharmašhāno paighām pah  
lās da āstādzi wa gædo tah  
war-stāwuh, pah dey khwāh-  
ish chih pah gāndo k'shey  
di şul-ḡa'h pah mi-yandz  
dz'mūjz aw stāsū wī. Wu-  
yey-wayal, "Tsalarah mud-  
ām dā halā-hal jang sarah  
wu-k'pū? Dā sharīr spī  
sabab da ṭolo fasādo dī;  
dū-i tal-tar-talah pah mūjz  
ājzi-yī, aw ṭongra-yī. Dū-i  
rukḡḡsat k'raa'i, aw pas lah  
bagḡḡah pah abadī dostī aw  
şul-ḡa'h dz'mūjz aw stāsū  
k'shey bah hīts ḡarkat bākī  
pāto nah shī." Aḡmaḡo  
gædo dā khābarey wu-n'ḡḡ-  
wajzaley, spī rukḡḡsat sh'wal,  
aw rauna'h, lah bihtarīno  
sātandoōo beyal shawey, pah  
āsāna'i sarah ghānimat da  
khā-ino duşḡmanāno klipulo  
sh'wal.

25. M'zara'i.

Pah mi-yandz da ṭolo ḡai-  
wāno ḡer baḡḡ shawaey wuh,  
chih kom-yow tar nūro bah  
pah ḡer-wālaey da aulād

24. The Wolves and the  
Sheep.

Once upon a time, the  
wolves sent an embassy to  
the sheep, desiring that  
there might be peace among  
them for the time to come.

"Why," said they,  
"should we be for ever  
waging this deadly strife?  
Those wicked dogs are the  
cause of all; they are inces-  
santly barking at us, and  
provoking us. Send them  
away, and there will be no  
longer any obstacle to our  
eternal friendship and  
peace."

The silly sheep listened,  
the dogs were dismissed,  
and the flock, thus deprived  
of their best protectors, be-  
came an easy prey to their  
treacherous enemy.

25. The Lioness.

There had been a great  
stir among all the beasts,  
which could boast of the  
largest family.

lāfey wu-wahī. Nūr dū-ī pah w'rāndi da m'zara'i wu-raghlal, aw pushtana'h yey tri wu-k'ru'h, "Tah kho pah yowah wār lang-tūn tso rū-w'rey." Dey pah triw taud-ney war tah wu-wey, "Yow, mgar haghlah yow m'zaracy daey."

Fā-idah.—*Khāssiyat tar miqdār teracy kawī.*

So they came before the lioness, and inquired of her, "(And) how many do you have at a birth?"

She said, grimly, "One; but that one is a lion."

Moral.—Quality comes before quantity.

## 26. Lewah aw Gæda'h.

Yowlewah chihspī khwar-alaey wuh, aw pah der bad hāl wu-gzedah, lakah chih tuwān da harkat kawulo yey nah darlah, yowa'h gæda'h chih haltah teredala'h war wu-yey-ghoshtala'h, aw ilti-mūs yey tri wu-kar, chih tsah noba'h lah chiney chih haltah najzdey:wa'h war larah rū-w'ri, aw wayal yey, "Kih tah dz'mā da-pārah ts'shāk, rū-w'rey, khwātāk bah zah pa-khpulāh paidā k'ram." Gædey wu-wey, "Ho, zah pah dey bāb k'shey shakk nah, la'ram; tsalarah chih, kih zah hombrah najzdey da-pārah da dar-kawulo dā dōbo dar sham, tar bah jzir mā kima'h k'ri."

## 26. The Wolf and the Sheep.

A wolf that had been bitten by a dog, and was in a very sad case, in such wise that he was unable to move, called to a sheep that was passing by, and begged her to fetch him some water from the neighbouring stream, and said he, "If you will bring me drink, I will find meat myself."

The sheep replied, "I make no doubt of it; for, if I come near enough to give you the drink, you will soon make mince-meat of me."

27. M'zarney aw nūr  
darindagān śh'kār kawūnki.

27. The Lion and other  
Beasts hunting.

M'zarī aw nūro darinda-  
gāno da-pārah da t'lalo pah  
śh'kār sarah 'ahd wu-kaṛ.  
Har-kalah chin yow tsorb  
gā-waz yey wu-niwah m'zarī  
khpul dzān pah taur da  
amīn w'rāndi kaṛ aw haghah  
śh'kār yey drey bakhrey kaṛi,  
hasey 'aml yey wu-kaṛ :  
wu - yey - wey, "Awwala'h  
bakhrey bah pah sabab da  
maṣab da bādshāha'i wākh-  
lam dzakah-chih bādshāh  
yam; dweama'h bakhra'h  
bah hiṣṣa'h khpula'h wākh-  
lam tsalarah-chih pa-khpul-  
ah pah śh'kār k'shey mal-  
gar wum; aw pah bāb k'shey  
da dreyamey bakhrey—har-  
tsok chih hasey jur'āt laral  
wā-di-khli."

The lion and other beasts  
formed an alliance to go out  
a-hunting.

When they had taken a  
fat stag, the lion proposed  
himself as commissioner, and  
having divided the game into  
three portions, thus pro-  
ceeded: said he, "The first  
portion I shall take officially  
as king, for king I am; the  
second I shall take for my  
own personal share in the  
chase; and as for the third  
part, let him take it who  
dares."

28. Spaey aw Tsasltan  
yey.

28. The Dog and his  
Master.

Yow saraey pah safar tah,  
haghah waḳt, spaey khpul  
pah warah walāṛ lidalacy,  
pah nūrey yey war-tah wu-  
wey, "Tsalarah wiṭ khūlaey  
walāṛ gorey? Da-pārah da  
t'lalo lah mā sarah taiyāri  
wu-k'rah." Spī, laka'i shor-  
awaley, wu-yey-woy, "Ai

A certain man was setting  
out on a journey, when, see-  
ing his dog standing at the  
door, he cried out to him,  
"What are you gaping  
about? Get ready to come  
with me."

The dog, wagging his tail,  
said, "I am all right



sāhibah zah musta'idd yam ;  
tā larah taiyārī kaṛey bo-  
yah."

Pah Pušto hum matal  
dī. "Wa laram tah yey  
wu-wey, 'Kūch daey.' Wey  
yey, 'Dz'mā yowa'h laka'i  
da'h.'"

master ; it is you who have  
to pack up."

There is a proverb in  
Pušto likewise. "They  
said to the scorpion, 'Tis  
time to march.' He replied,  
'I have only my tail.'"

### 29. Bad-kho-e Spaey.

Yow spaey hasey wahshī  
aw bad-kho-e wuh, chih  
ṭsaštan larah yey lāzim  
wuh chih yow dründ koland  
yey pah ghāra'h pori-wu-tari,  
chih lah khwaralo aw dah-  
ralo da ham - sāyahgāno  
khpulo man'a'h shī. Spaey,  
lah dey nūghī maghrūr sha-  
waey, pah bāzār k'shey yey  
dzān zāhir kaṛ, koland  
khpul-sīforawulaey chih nūro  
war-tah wu-gorī. Magar yo-  
wah hošhyār dost yey qarār-  
karar pah pas-pasey war-tah  
wu-wey, "Har qadr kam  
shuhrat chih pah dey bāb  
k'shey kawey bihtar daey ;  
dā nišhāna'h da im-tiyāz stā  
jazā da nek 'aml nah da'h,  
magar nūghī da bad-nāma'i  
da'h!"

Fā'idah.—Saṛi der wakt-  
ūnah shuhrat pah ghalaṭ  
nāmūs shmerī, aw pah 'iwaz  
k'shey da dey chih shuhrat

### 29. The Mischievous Dog.

There was a dog so wild  
and mischievous that his  
master was obliged to fasten  
a heavy clog about his neck,  
to prevent him biting and  
worrying his neighbours.

The dog, priding himself  
on this badge, paraded him-  
self in the market-place,  
shaking his clog to attract  
the attention of others.

But a sly friend of his  
whispered to him, and said,  
"The less noise you make  
in this matter the better ;  
your mark of distinction is  
no reward of merit, but a  
badge of disgrace."

Moral.—Men often mis-  
take notoriety for fame, and  
would rather be remarked  
for their vices or their follies

nah mūmī nūm watal pah than not be noticed at  
'aib aw himākat khpul all.  
khwaṣhawī.

Pah Puṣhtowā-yī,—“Yow  
saraey wuh, nūm yey nah  
wot. Pah masjid k'shey  
yey gandagi wu-k'ṛala'h,  
nūm yey wu-wot.”

They say in Puṣhto—  
“There was a man; (but)  
he was not noted. He com-  
mitted a nuisance in the mas-  
jid, and his name got up.”

### 30. Saraey spī dahṛalaey.

### 30. The Man bitten by a Dog.

Yow saraey chih spī dah-  
ṛalaey wuh, daltah haltah  
gærzedah, puṣhtana'h yey  
kawula'h chih 'ilāj dz'mā  
tsok kawulaey shi. Yow  
saraey chih war-sarah peṣh  
shah war tah yey wu-vey,  
“Ai ṣāhibah, kih ghwārey  
jor shey, yowa'h ṭukra'h  
doḍa'i pah wīno da haghah  
zakhm khushta'h k'ṛah, aw  
wa-haghah spī tah chih tah  
yey dahṛalaey yey wācha-  
wah.” Hagḥah saṛī, mase-  
dalaey, wu-yey-vey, “Kih  
zah pah muāfik da maṣlahat  
stā 'aml wu-k'ram, lah ṭolo  
spīo da ṣhahr bah dahṛalaey  
sham.”

Fā-idah.—Hagḥah tsok  
chih dzān taiyār da-pārah  
da perodalo da dushmanāno  
khpulo zāhirawī muhtāj bah  
da ḡer-wālī da dū-i nah shi.

A man who had been  
bitten by a dog was going  
about asking if any one  
could cure him.

One that met him said,  
“Sir, if you would be cured,  
take a bit of bread and dip  
it in the blood of the wound;  
and give it to the dog that  
bit you.”

The man, smiling, said,  
“If I were to follow your  
advice, I should be bitten  
by all the dogs in the city.”

Moral.—He who pro-  
claims himself ready to buy  
up his enemies will never  
want a supply of them.

31. Spaey pah Ākhor k'shey.

Yowah spi bechāwra'h khpula'h pah yowah ākhor k'shey jora'h k'ra'h, aw haghah dza'e tsamlāstalaey, pah ghapal aw tam wahal yey āsān lah tsarah mana' kawul. Yowah lah hugho wu-vey, "Wu-gora'i, tsah bad k'ho-e spaey daey, chih pah-khpulah dāna'h nah-shi khwaraley, aw nah bael chih khwarali yey shi war prejz-dī chih wu-yey khūri."

32. Ghumāsha'h aw Ghwayaey.

Yowa'h ghumāsha'h chih chāperah pah sar da yowah ghwayah burnedala'h, ākhir pah yowah sh'kar yey k'she-nāstaley, lah dah yey da taşdi' war-kawulo mu'āfi wu-ghoshāta'h, aw wu-yey-vey, "Kih drūd-wāli dzmā wa-tā-tah tsah taklif dar-kawī mihrbāni karaey rā-tah wu-wayah aw zah bah pah yowah dam k'shey lāra'h sham." Ghwayah war-tah wu-vey, "Pah dey bāb khpul māghzali mah khūrah, tsalarah chih wa-mā-tah yow tsiz daey kih pāto shey kih lāra'h shey; aw, kih rīştī-ā wu-wayam, zah nah wu-pohe-dām chih tah halta'h wey."

## 31. The Dog in the Manger.

A dog had made his bed in a manger, and there lying, by snarling and growling, kept the horses from their provender.

One of them said, "See what a miserable cur it is! who neither can eat corn himself, nor will allow those to eat it who can."

## 32. The Gnat and the Bull.

A gnat that had been buzzing about the head of a bull, at length settling herself down upon one of his horns, begged his pardon for incommoding him, and said, "If my weight at all inconveniences you, pray say so, and I will be off in a moment."

"Oh, never trouble your brains about that," says the bull; "for it is all one to me whether you go or stay; and, to say the truth, I did not know you were there."

Fā'idah.—Har kadr chih 'ilm kam daey khūd-bīnī zīta'h da'h, maṣalan da Peshāwar khūd-pasand 'ālīmān.

Moral.—The smaller the mind the greater the conceit, as, for example, the self-satisfied wise men of Peshāwar.

33. M'zaraey aw drey Nadīmān yey.

M'zari gæda'h war-wa-ghošhtala'h aw wa-dey-tah wu-farmāyil, "Wu-wayah kih dz'mā khūla'h bad bū-e lari kih yah." Dey dzawāb war-kar, "Ho." M'zari pah ghāsho sar da dey dzini prekar tsalarah chih ahmaqa'h yey wu-garnala'h. Nūr lewah yey wu-ghošht, aw lah dah yey pushtana'h wu-k'ra'h. Haghhah wu-wey, "Yah." Daey yey tūkar tūkar kar tsalarah chih khūshāmad-gar yey wu-shmerah. Akhir yey lūmbar war-wu-ghošht, aw lah dah yey suwāl wu-kar. Haghhah wu-wey, "Pah rishti-ā zah zukām shawaey yam, paza'h mi banda'h da'h."

Fā'idah.—'Ākil kasān pah khatar-nāko zamāno k'shey hits nah wā-yī.

33. The Lion and his three Councillors.

The lion called the sheep, and asked her, "Say whether my breath smells bad or not."

She said, "Ay."

The lion bit off her head for a fool.

Then he called the wolf, and asked him.

He said, "No."

He tore him to pieces for a flatterer.

At last he called the fox, and asked him the question.

He replied, "Truly I have got a cold, and cannot smell."

Moral.—Wise men say nothing in dangerous times.

34. Dwah Degah.

Dwah degah, yow khāw-rin, bæl da kofo, lah sail-

34. The two Pots.

Two pots, one of earthenware, the other of brass,

ābah da yowah sind nezah-warish'wal. Dah koto deg wa khāwrin tah iltimās karney wu-yey-vey, "Kih dz'mā pah tsang aosey khābar-dāri bah di wu-k'ram." Khāwrin wu-vey, "Dā wainā stā dera'h mihrbāni da'h, magar lah dey kārah kho zah zī'ātī werejzam; kih tah yawā-dzāey tsakho tafūwat sātalaey larey, shū-yī chih zah pah salāmat pah sar da aobo lār-sham, lekin kih mūjz sarah wu-n'shalū, yakīn daey chih zah bah āzār mundalaey sham."

Fā-idah. — Parhez wu-k'raa'i lah dero zorawaro hamsāyahgāno; tsalarah chih, kih sarah wu-n'shla'i haghah chih kam-zoraey daey tabāh bah shi.

### 35. Tabib aw Mariz.

Yowah tabib lah tso mūdey porī. 'ilaj da yowah mariz ka-wuh, magar haghah yey pah 'ilaj k'shey mar shah. Pah waqt da putawulo tabib pri 'azizāno yey gærzidah, wayal yey, "Kih haghah gharīb dost dz'mūjz chih haltah daey, faqat lah shrābo parhez karaey wāe aw muwāšik 'ilājūnah yey musta'malawuli haltah bah

were carried down a river in a flood.

The brazen pot begged the earthen one, saying, "If you keep by my side I will protect you."

The earthen pot said, "Thank you for your kind offer, but that is just what I am afraid of; if you will only keep at a distance, perhaps I may float down in safety; but should we come in contact, I am sure to be the sufferer."

Moral.—Avoid too powerful neighbours; for, should there be a collision, the weakest goes to the wall.

### 35. The Doctor and his Patient.

A doctor had been for some time attending upon a sick man, who, however, died under his hands.

At the funeral the doctor went about among the relations, saying, "Our poor friend there, if he had only refrained from wine, and used proper remedies, would not have been lying there."

prot nah wuh." Yowah lah wera'h-jzalıo dzawāb war kar, "Ai nekah şāhibah, aos hasey khabara'h kawul bey-fā-ıdah da'h; tā larah bāedah wuh tashkhiş kawul da hasey tsızo haghah wakt chih marız da-pārah da khwaralo jzwandacy wuh."

Fā-ıdah. — Hasey kejzı chih bihtarın naşihat mund şhı pas lah haghah chih kār lah-lāsah wu-wat.

### 36. Khar aw Khar-kār.

Yow khar chih pah lār k'shey tsashtan pah makhah shārah, nā-tsāpah w'rāndi wu-tashtedah, aw lo-ea'h lār yey pre-yaşhey, pah har kadr jzær-ti-ā chih towānedah wa-tsandah-tah da yowah g'rāng wu-z'ghāst. Haghah wakt chih la haghah dzā'eah pri lwedah shah, tsashtan yey mandey wahaley wa-raghı, aw tar laka'i yey tıng nıwaley, koşhiş yey kāwuh chih bī-ārtah yey war-wu-kājzı; magar kh'ræh mukā-bilah karaey pah khilāf da dah yey zor wābah, nūr sarı lās dzini ākhistaey, wu-yey-wey, "Khair, ai dzo-eah, kih pah zor dzān mālīk, kawey, kho, zah nā-ilājah yam. Bo-yah chih sar-kaş haiwān lār khpula'h wu-nesı."

One of the mourners answered him, "My good sir, it is of no use saying this now; you ought to have prescribed these things when your patient was alive to take them.

Moral.—It may so happen that the best advice may come too late.

### 36. The Ass and his Driver.

An ass that was being driven along the road by his master, suddenly started on ahead, and leaving the beaten track, made as fast as he could for the edge of a precipice.

When he was just on the point of falling over, his master ran up, and seizing him by the tail, endeavoured to pull him back; but the ass resisting and pulling the contrary way, the man let go his hold, saying, "Well, Jack, if you will be master, I cannot help it. A wilful beast must go his own way."

37. Kāza'h Zarīnī Haga'i  
Āchawūnkey.

Yow saraev hasey nek-  
našib wuh chih yowa'h  
kāza'h yey darlala'h chih  
harah wradz yey yowa'h  
zarīna'h haga'i āchawula'h.  
Magar lah hasey susta'i  
āmadana'inā-rāzah shawaey,  
khiyāl yey wu-kaṛ, chih tam-  
āma'h khizāna'h pah yow-  
ah dam pah kabza'h rū-  
w'ri, nūr kāza'h yey m'ra'h  
k'ra'h; aw geḍa'h yey tsiraley  
tsah taur yey mund—hasey  
lakah chih nūr kāzān wī!

Fā-idah. — Der zī'āti  
ghwāri aw ʔol tabāh k'ri.

37. The Goose with the  
Golden Eggs.

A certain man had the  
good fortune to possess a  
goose that laid him a golden  
egg every day.

But dissatisfied with so  
slow an income, and think-  
ing to seize the whole trea-  
sure at once, he killed the  
goose; and cutting her  
open, found her—just what  
any other goose would be!

Moral.—Much wants more  
and loses all.

30. Khar aw Tsashtanān  
yey.

Yow khar chih māl da  
yowah bāghwān wuh, aw  
kharāk yey lajz mihnāt  
yey der wuh, iltimās yey lah  
Jūpitarah wu-kaṛ chih ḍey  
lah khidmatah da bāghwān  
khalās k'ri, aw bael tsashtan  
war-k'ri. Jūpitar, lah nā-  
khiwāsha'i da dah nā-rāzah  
shawaey, ḍey yey wa yowah  
kulāl tah wu-spārāh. Aos  
pah nazar wa-pa-khwā-tah  
bo-yah der lo-ḍ bārūnāh yōsi.  
Bi-ā yey wa-Jūpitar-tah.

38. The Ass and his  
Masters.

An ass that belonged to a  
gardener, and had little to  
eat and much to do, besought  
Jupiter to release him from  
the gardener's service, and  
give him another master.

Jupiter, angry at his dis-  
content, made him over to a  
potter.

He had now heavier bur-  
dens to carry than before,  
and again appealed to Ju-  
piter to relieve him, and

shikāyat wu-kaṛ chih da dah dast-gīrī wu-k'ṛī, aw Jūpitar hasey tajwiz wu-kaṛ chih dey pāh kom tsamyār wu-prolah shah. Khar aos pah nisbat wa-w'rāndini-tah wa ḍer bad ḥāl tah wu-rasedah, aw chih da harey wradz-ey kār da tsashtan yey mulāḥiḡah kāwuh, pah zgerwaev yey wu-wey, "Afsos! afsos! tsah torbakhtah yam! Dz'mā da-pārah bihtar wuh chih kanā'at mī pah w'rūnbānīo tsashtanāno karaey wae, tsalarah chih zah aos winam chih aosanaey tsashtan mī tso jzwandaey yam yawādz-aez zī'ātī mihnat bah pah mā nah kājzī, balkih chih maṛ sham tsarman bah mī hum pre-nah-jz'dī!"

Fā-idah.—Haghah tsok chih pah yowah dzā'e k'shey nah khwaṣṣah daey, kalah nah kalah bah bael dzā'e khwaṣṣ shī.

### 39. Ghal aw Spaey.

Yowghal chih da-pārah da ghla wa yowah kor tah war-tah ghosht yey chih ghapā da spī pah āchawulo, da gōley wa-dah-tah man'a'h k'ṛī. Spi war tah wu-wey, "Jzær lah

Jupiter so contrived that he was sold to a tanner.

The ass having now fallen into worse hands than ever, and daily observing how his master was employed, exclaimed, with a groan,

"Alas, alas! what a wretch am I! It had been better for me to have remained content with my former masters, for now I see that my present owner will not only work me harder while living, but will not even spare my hide when I am dead!"

Moral.—He that is discontented in one place will seldom be happy in another.

### 39. The Thief and the Dog.

A thief who was coming to rob a house would have stopped the barking of a dog by throwing a sop to him. The dog said to him, "Away with you! I



daey dzā'eah lirī shah! pa-  
khwā tar dey mā ḡer shak-  
ūnah pah tah dar-lal,  
magar dā bey-haddah mihr-  
bānī stā wa-mā-tah yaḡin  
kawī chih lūchah yey."

Fā-idah.—Baḡa'h pah lās  
k'shey zāhirawī badī pah  
z'rah.

had my suspicions of you before, but this excess of civility assures me that you are a rogue.

Moral.—A bribe in hand betrays mischief at heart.

40. Karnā-chī giriftār  
shawaeey.

Yow karnā-chī pah jang  
k'shey giriftār shawaeey, pah  
ḡera'h gharībī sarah yey  
amān wu-ghošt. Wu-yey-  
wey, "Ai neko ṣāhibāno,  
mā mu'af k'raa'i, aw mā bey-  
sababah wa-ḡatl-tah mah  
rasawa'i, tsalarah chih mā  
pah-khpulah tsok wajzalaey  
nah daey, aw pratah lah dey  
karnā hum hīts wasla'h nah  
līram." Hughho kasāno chih  
dey yey giriftār kaḡaeey wuh,  
wu-yey wayal, "Da-pārah  
da daghah sabab kho bah  
jaḡer wa-ḡatl-tah wa-rasejzi,  
tsalarah chih pah-khpulah  
lah jang kawulo beyhimatah,  
nūr khalk pah jang aw khūn-  
rezi pātsawey."

Fā-idah.—Haghah sarāey  
chih da-pārah da jang nūr  
pātsawī ḡer bad daey tar  
hughō chih pah k'shey  
sharik di.

40. The Trumpeter taken  
prisoner.

A trumpeter having been taken prisoner in battle, begged hard for quarter. Said he, "Spare me, good sirs, I beseech you, and put me not to death without cause, for I have killed no one myself, and save this trumpet I have no other arms."

They who had seized him said, "For this very reason shall you the sooner die, for without the spirit to fight yourself, you stir up others to warfare and bloodshed."

Moral.—He who incites to strife is worse than those who take part in it."

## 41. Musāfirān aw Tabar.

Dwo saṛo pah yowa'h lār k'shey safar kāwuh, haghah waḡt yowah lah dū-io yow tabar lwe-dalaey wākhist aw wu-yey-vey, "Wu-gorah chih mā tsah tsiz mundal-aeey daey!" Haghhah bæl wu-vey, "Mah wāyah chih 'mā,' balkih 'mūjz,' mundalaeey daey." Pas lah lajzey mūdey, haghō saṛo chih tabar wuruk karaey wū rā-ghlal, aw par haghah saṛaeey chih tabar war dzakhah wuh tuhmat da ghla yey ke-shod. Haghhah wa-malgari khpul tah wu-vey, "Afsos! 'mūjz' halāk sh'wū!" Haghhah bæl dzawāb war-kar, "Mah wayah chih 'mūjz' halāk sh'wū; balkih wāyah 'zah' halāk sh'wam, dzakah chih haghah saṛaeey chih nah pre-jz'di chih dost yey ḡssa'h-dār da ni'mat shī, bo-yah chih khiyāl wa-nah-k'ri chih ḡssa'h-dār da khaṭar bah yey shī."

## 42. Zoṛ Saṛaeey aw Marg.

Yowah zārah saṛaeey chih yow lo-e geḡaeey da largioyey ākhisteṛ wā'h dera'h lār t'lalaeey wūh, hāsey saṛaeey shah chih haghah geḡaeey

## 41. The Travellers and the Hatchet.

Two mén were travelling along the same road, when one of them, picking up a hatchet, cried out, "See what thing I have found!"

The other said, 'Do not say 'I,' but that 'we' have found.'

After a while, up came the men who had lost the hatchet, and charged the man who had it with the theft.

He said to his companion, "Alas! 'we' are undone."

"Do not say 'we' are undone," replied the other; "but say 'I' am undone; for he that will not allow his friend to share the prize, must not expect him to share the danger."

## 42. The old Man and Death.

An old man that had travelled a long way with a huge bundle of sticks, found himself so weary that he cast it down, and called

yey wu-ghurzwah, aw marg yey wu-ghoshit chih wa-dah-tah lah dey dorey zaliley zindagāna'i khpuley khalāsi war-k'ri. Marg barabar da balulo da dah jzir hūzir shah, aw pūkh-tana'h yey tri wu-k'ra'h chih, "Tsah ghwārey?" Hagghah, pah hairat k'shey lwe-dalacy, wu-yey-wey, "Ai nekah ghāhibah, mihrbāni karay fākat pah bi-ā ākhistalo k'shey da gedī wa-mā-tah madad rā k'rah."

Fā-idah.—(Ghoshtal da marg yow tsiz daey, aw rā-t'lunkaey lidal yey bwl tsiz.

43. Da Nashtar Wana'h aw Karkarnah.

Yōwey waney da nashtar yowa'h wradz pah nijzdey da karkarnay lifey shāfey wahaley war-tah wu-yey-wey, "Tah bi-l-kull pah bits kār nah yey; magar tsah anbar-khāney aw kom kor-ūnah bey lah mā biuā kedali shi?" Markarnay war-tah wu-wey, "Ai nekah ghāhibah, hagghah waqt chih tar-kārnān lah tabaro aw aro khpulo sarah daltah rā-shi, tso fidā'h bah di shandaley wa'h kih nashtar nah yowah karkarn wey?"

Fā-idah.—Muskinn'h bakh-

upon Death to deliver him from his most miserable existence.

Death came straightway at his call, and asked him, "What do you want?"

He, filled with terror, replied, "Pray, good sir, do me but the favour to help me up with my burden again."

Moral.—It is one thing to call for Death, and another to see him coming."

43. The Fir-tree and the Bramble.

A fir-tree was one day boasting itself to a bramble, (and) said to it, "You are of no use at all; but how could barns and houses be built without me?"

The bramble replied, "Good sir, when the woodmen come here with their axes and saws, what would you give to be a bramble and not a fir?"

Moral.—A humble lot in

ra'h pah salāmat k'shey  
bihtara'h da'h lah khafaro  
chih chārperah par lo-eāno  
aw mutakabbirāno wī.

44. Būda'i aw suhela'i  
yey.

Yowey zarey kudey  
hošh-yārey dwey suhela'i  
darlaey, chih haghah bah  
yey tal pah waqt da chirg  
bāng wa-khidmat-tah wa-  
lārawuley. Suheli dā sahar-  
khezi dera'h nā-pasandaley,  
yow lah bēlah yey sarah  
karār wu-tārah chih ghāra'h  
da chirg pechaley wa-yey-  
wajznī, lah dey jihatah chih  
dey pah sabab da wišhawulo  
da mīr-maney khpuley pah  
lo-e sahar k'shey sabab da  
tolo mihnato da dū-i wuh.  
Har-kalah chih dū-i dā kār  
wu-kar, highey zarey sāhib-  
ey, mudāmi bāng-kawūn-  
kaey khpulah nah darlalaey,  
weredūnkey sh'wa'h chih  
nah - bādā pah - khpula'h  
bah zī'āta'h wīdah shī, nūr  
tal bah yey waqt ghalaṭā-  
wuh, aw dū-i bah yey nīma'h  
shpa'h wišhawuley.

Fā-idah. — Lah haddah  
zī'āti hīla'h bāzī aksir khpu  
dzān tah daghah war-kawī.

45. Nā-joṛah M'zaraey.

Yow m'zaraey, chih lah jih-  
atah da kam-zora'i da zartī-ā

security is better than the  
dangers that encompass the  
high and haughty.

44. The old Woman and  
her Maids.

A thrifty old widow kept  
two servant-maids, whom  
she used to call up to their  
work at cock-crow.

The maids, disliking ex-  
ceedingly this early rising,  
determined between them-  
selves to wring off the cock's  
neck and kill him, as he was  
the cause of their trouble  
by waking their mistress so  
early.

They had no sooner done  
this than the old lady, miss-  
ing her usual alarm, and  
afraid of over-sleeping her-  
self, continually mistook the  
time of day, and roused  
them up at midnight.

Moral.—Too much cun-  
ning often over-reaches itself.

45. The Sick Lion.

A lion, no longer able,  
from the weakness of old

pah gūndo k'shey tuwān da sh'kār kawulo da-pārah da khwarūk nah darlūh, pah ghār khpul k'shey k'she-nāst, aw nafas pah der mushkil k'shalney, pah naraey āhwāz sarah, yey zāhir k'ral chih zah lah had-dah zī-āt nā-jorah yam. Dā āwāza'h pah derah tal-wār sarah pah mī-yandz k'shey da haiwānāno ma-h-hūra'h sh'wa'h, aw derey jzarā aw ārmān lah jibatah da dah wu-shah. Yow pas lah bmlah yey 'iyādey larah wa-raghlal; magar, m'zari dū-i hasey beyal beyal, aw pah ghār khpul k'shey munda-li, pah āsāni yey ghanimat khpul k'ral, aw pah dey in'ām tsorb shah. Lūmbay, lah rāsta'i da dey āhwāza'h pah gumān k'shey lwe-dan-ney, ākhir da-pārah da 'iyādey yey wa-raghlī, aw tsakhō liri dardalaey push-tana'h da' hāl da kiblahe-ālam khpul yey wu-k'ra'h. M'zari wu-vey, "Ao, lah-tolah-nah 'nzizah dostah dz'mā, dā tah yey? Wāley hasey liri lah mā walāy yey? Najzdey rā-shah, ai dz'mā shirinah yārah, aw da 'ajiz m'zari pah ghawāz k'shey, chih lajz waqt da jewardūn liri, yowa'h khabara'h da

age, to hunt for his prey, laid himself up in his den, and, breathing with great difficulty, and speaking with a low voice, gave out that he was very ill indeed.

The report soon spread among the other beasts, and there was great lamentation for the sick lion.

One after the other came to see him; but, the lion catching them thus alone, and in his own den, made an easy prey of them, and grew fat upon his diet.

The fox, suspecting the truth of this matter, came at length to make a visit of inquiry, and standing at some distance, asked his majesty how he did.

The lion said, "Ah, my dearest friend, is it you? Why do you stand so far from me? Come near, sweet friend, and pour a word of consolation in the poor lion's ear, who has but a short time to live."

z'rah da dād wu-k'rah." Lūmbar pah dzawāb k'shey war-tah wu-wey, "Wish, khudāe dī pah zerma'h shah! waley chih furṣat da pātedalo nah laram mu'āf mī k'raa'i, tsalarah chih, kih riṣhti-ā wu-wayam, zah der dzal-balānd sh'wam lah lida-lo da palo chih daltah pah nazar rā-dzī tsalarah ṭolah wa ghār stā tah dar-ghālī dī, aw yow hum bi-yartah rā-watalaey nah daey."

Fā-idah. — Nanawātah pah kāro k'shey āsān daey tar wātah; aw faḳaṭ rasmī hoṣhyāri da'h chih pa-khwā tar sar dananah kawulo lār da da-dabāndi watalo wu-gorū."

The fox, in reply, said to him, "God bless you! but excuse me if I cannot stay, for, to tell the truth, I feel quite uneasy at the mark of the footsteps that I see here, for all are pointing towards your den, and not one returning outwards."

Moral.—Affairs are easier of entrance than of exit; and it is but common prudence to see our way out before we venture in.

46. Lewah pah jāma'h k'shey da Gæḋey.

Yow waḳt lah waḳto yow-ah lewah ḳaşd wu-ḳar chih şūrat khpul tabdīl k'ri, hasey khīāl ḳarney chih pah dey shūn bah guzrān khpul der āsān mūmī. Nūr, warg' da yowey gæḋey āghustaey, hasey tadbīr yey: wū-ḳar chih pah yowa'h rāma'h k'shey da gæḋo dākhil shah, aw lah dū-ī sarah tsaridah, hasey chih shpūn hum lah haḡlah miakrah fareb wū-

46. The Wolf in Sheep's Clothing.

Once upon a time, a wolf resolved to disguise himself, thinking that he should thus gain an easier livelihood.

Having, therefore, clothed himself in a sheep's skin, he contrived to get among a flock of sheep, and fed along with them; so that even the shepherd was deceived by the imposture.

khōr. Lakah chih shpa'h sh'wah aw shpol wu-tārah shah, lewah hum lah gədo sarah band shah, aw war wu-tārah shah. Magar hasey wu-sh'wah chih shpūn, wa kom tsiz tah da-pārah da shūmey khpuley hājat-mand shawaey, da-pārah da da-bāndi rā-wustalo da yowey gədey, dananah nana-wot, magar lah ghalatah lewah yow lah dū-i shmeralaey, rā-wu-yey-yost, aw jzir yey hālāl kar.

When night came on and the fold was closed, the wolf was shut up with the sheep, and the door made fast. But it so happened that the shepherd, wanting something for his supper, went in to fetch out a sheep, but mistaking the wolf for one of them, brought him out, and killed him on the spot.

47. Sh'kāri Spaey aw Soeya'h.

Yow sh'kāri spaey pas lah qero z'ghūstalo pah yowey soeyey pasey,\* pah ākhir k'shey barābar wa dey tah wu-rasqah, awwal bah yey dahā'ala'h bi-ā bah yey tsa-tala'h. Soeya'h, pah maṭlab da dey kār da dah nah-pohedalaey, wu-yey-vey, "Kih tah mī dost yey, nūr tsalarah mī dharey? aw kih dushman yey. tsalarah minā'h rā sarah kawey?"

-Fā'idah:—Mubham dost bad-tar daey tar yakin dushman: bo-yah chih sar-

47. The Hound and the Hare.

A hound, after long chasing a hare, at length came up to her, and kept first biting and then licking her.

The hare, not knowing what to make of this, said to him, "If you are my friend, why do you bite me? but if a foe, why do you caress me?"

Moral.—A doubtful friend is worse than a certain enemy: let a man be one

\* i.e. pas yey. See Dictionary, p. 1105.

aey yā yow tsiz wī yā bael,  
nūr haghah waqt pohejzū  
chih pah tsūh shān lah dah  
szrah muḡābilah wu-k'rū.

thing or the other, and then  
we know how to meet him.

48. 'Arab aw Ūsh.

Yowah 'Arab ūsh khpul  
leshalaey, puštana'h yey tri  
wu-k'ra'h chih "wa-l'wara'h  
lār-tah t'lal khwašhawey kih  
wu-dz'wara'h lār." Ūsh pah  
kināyah sarah wu- wey,  
"Tsah, ai tsashtanah, da  
samey lār 'ubūr da maidān  
band shawey da'h?"

48. The Arab and the  
Camel.

An Arab having loaded  
his camel, asked him whether  
he preferred going up hill  
or down hill.

The camel drily replied,  
"Pray, master, is the  
straight way across the plain  
shut up?"

49. Khar pah tsarman da  
M'zari.

Yowah kh'rah tsarman da  
m'zari āghūstey, harab khwā  
tah gærzedah, tol aḡmak  
haiwānān chih pah pri pešh  
sh'wal werawul yey, aw, yow  
lūmbar lidalaey, pah košhišh  
shah chih dā hum wu-wera-  
wi. Magar lūmbar, āwāz  
da dah ārwedalaey, wu-yey-  
wey, "Pah tahḡkik, zah bah  
hum weredalaey wum, kih  
naḡal stā mī ārwedalaey nah  
wae."

49. The Ass in the Lion's  
Skin.

An ass having put on a  
lion's skin, roamed all about,  
frightening all the silly  
animals he met with, and,  
seeing a fox, he tried to  
alarm him also.

But Reynard, having  
heard his voice, said to him,  
"Well, to be sure! and I  
should have been frightened  
too if I had not heard your  
bray."

Fā-idah.—Haghah kasān  
chih yom wašf chih ḡakḡ  
yey nah wī pah dzān porī  
khāšawi aksir waḡtūnah lah  
ziyādatī kawulo pah haghah  
k'shey khpul dzāu sha-yī.

Moral.—They who assume  
a character that does not  
belong to them generally  
betray themselves by over-  
acting it.



50. Da Kh'rah Seo-raey.

Yowahlah khūd-pasandah 'alimāno da Peshāwar, pah yowa'h toda'h rwaḏz k'shey da wori, da-pārah da swaredalo khpul yow khar pah kirāha'h wākhist chih lah Peshāwarah Hoṭi Mardān larah t'lalaey wa yowah Farangī shāgird khpul tah jzabah da "Pakshto" ta'lim k'ri. Pah nima'hrwaḏz k'shey ghārmah hasey swūnkish'wal chih k'shatah shawaey, ghoshṭ yey chih pah seo-ri k'shey da kh'rah ar<sup>kh</sup> wu-lagawī. Magar, da kh'rah sharūnkacy da-pārah da haghah dzā'e lah dah sarah jagara'h wu-k'ra'h, hasey wayal yey chih, "Haḳḳ dz'mā da-pārah da dey dzā'e stā tar haḳḳah zī'āti daey." Khūd-pasand 'ālim wu-wey, "Tsah! mā khar da drast safar da-pārah pah kirāha'h ākhistaey nah daey?" Haghah buel wu-wey, "Ho, tū khar pah kirāha'h ākhistaey daey, lekin nah seo-raey da kh'rah." Pah dey mi-yandz, k'shey chih dū-i jagara'h da-pārah da haghah dzā'e sarah kawula'h khar, nū-tā pah lah haghah dzā'eah wa-lori-tah da mairey taštēdalaey lār,

## 50. The Ass's Shadow.

One of the self-sufficient wise men of Peshāwar, one hot summer's day, hired an ass in order to proceed from Peshāwar to Hoṭi Mardān to teach a Farangī pupil of his the Pakshto language.

At mid-day the heat of the sun was so scorching, that, having dismounted, he would have sat down to repose himself under the shadow of the ass. But the ass driver disputed the place with him, declaring that, "I have a greater right to this place than you."

"What!" said the self-sufficient wise man, "did I not hire the ass for the whole journey?"

The other replied, "Yes, you have hired the ass, but not the ass's shadow."

While they were thus engaged in wrangling and fighting for the place, the ass suddenly took to his heels and ran off to the desert.

51. Khar Leśhalaey pah  
Mālga'h.

Yowah khūrdah - farosh  
chih yow khar sūtah, hasey  
ārvedalaey chih mālga'h pah  
tsandah da daryāb arzāna'h  
pah lās rā-dzi, khar khpul  
yey wa highih khwā tah da-  
pārah da rā-niwalo da tsakhō  
lah highey bot. Tro haiwān  
khpul yey pah har qadr chih  
yey w'ralaey shah leśhalaey,  
wa kor khpul tah yey rā-  
wābah, magar, haghah waqt  
chih dū-i lah yowey shwa-  
yandey parshēy teredal,  
khar k'shata'h pah sind  
k'shey pre-wat, aw mālga'h  
aoba'h shawey dey lah  
khpulāh bārah khālās shah  
nūr pah āsānī wa-tsandah\*  
tah wu-rasedah, pah safar  
khpul w'rāndī spuk pah  
dzān aw pah nafs rawān  
shah. Haghah khūrdah-  
farosh pas lah lajzey mūdey  
bi-ā wa-tsandah tah da dar-  
yāb da-pārah da rā-niwalo  
da tsakhō nūrey mālgey lār  
shah, aw khar yey pah nisbat  
wa-awwal-tah (kih mumkin

51. The Ass carrying  
Salt.

A certain huckster who  
kept an ass, hearing that  
salt was to be had cheap at  
the sea-side, took down his  
ass thither to buy some.

Then having loaded the  
beast as much as he could  
bear, he was driving him  
home, when, as they were  
passing a slippery ledge of  
rock, the ass fell into the  
stream below, and the salt  
being melted, the ass was  
relieved of his burden, and  
then, having gained the bank  
with ease, pursued his jour-  
ney onwards light in body  
and in spirit.

The huckster soon after-  
wards again set off for the  
sea-shore to bring some  
more salt, and loaded the  
ass (if it were possible)  
yet more heavily than be-  
fore.

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\* This noun is masculine in the Western dialect, and  
belongs to the first form of the 6th Declension, like many  
others of the same class.

wāe) zī'āti wu-lešbah. Pah wakt da bī-yartuh rā-t'lalo da dū-i, lakah chih 'ubūr yey kāwuh lah haghah sīndah chih khar w'rāndi pah k'shey pre-wataey wuh, khar pah kašd pre-wat, aw lah noba'h sh'walo da mālgey, bi-ā lah khpulah bārah khālās shah. Tsāshtan yey, lah dey nuḡ-ṣānuh pah ghazab shawaey, fikr yey wu-kaṛ chih pah kom ṭaur 'ilāj da dey chāl da dah wu-k'ri, nūr pah bəl wār chih yey safar wa-tsandah tah da daryāb wu-kaṛ dzanāwar khpul yey pah sfaṇjo wu-lešbah. Haghah wakt chih dū-i pah pa-khwānaey shān wu haghah sīnd tah wu-rasedal, kh'rah kaḍim chāl khpul shurū' kaṛ, aw khpul dzān yey pah noba'h k'shey wu-r'ghurāwuh; magarsfanjūno bi-l-kull lāwndah shawī, pah wakt k'shey da t'lalo wa-kor-tah, khar pah khpul nuḡsān wu-pohedah, chih pah 'iwaz da spukawulo da bār khpul, haghah yey zī'āti tri dwuo ḥiṣṣo drūd karaey wuh.

Fā'idah. — Yow rangah 'amlūnah bah muwāfiḡ da har hāl nah shī; aw hasey bah wī chih mūjz haghah yow chāl yow wār zī'āti wu-k'rū.

On their return, as they crossed the stream into which he had formerly fallen, the ass fell down on purpose, and, by the dissolving of the salt, was again released from his load.

His master, provoked at the loss, and thinking how he might cure him of this trick, on his next journey to the coast freighted his beast with a load of sponges.

When they arrived at the same river as before, the ass was at his old tricks again, and rolled himself into the water; but the sponges becoming thoroughly wet, he found to his cost, as he proceeded homewards, that instead of lightening his burden, he had more than doubled its weight.

Moral.—The same measures will not suit all circumstances, and we may chance to play the same trick once too often.

## 52. Najūm-gar.

Yow najūm-gar lara'h shpa'h da-pārah da mulā-hizēy kawulo da storio da-bāndi tah. Nūr yowa'h shpa'h hasey wu-sh'wah chih, najūm-gar pah chāperah da sbahr gærzedah, tamāmey andeshney khupuley yey pah āsmān k'shey dūbey shawey, pah yowah tsāh pre-wat. Pah nārey wahalo aw faryūd kawulo da dah, yowah sari chih wā-wailā yey wār-we-dah z'ghāstalaey war-larah wa-raghi, aw pas lah ghawajz niwalo wu-kissey-tah da dah, war-tah wu-yey-wey, "Ai nekah saraeya, pah haghah waqt k'shey chih tah kōshish kawey da-pārah da tajassus kawulo pah asrāro da falak, lah'āmo tsizo chih lāndi tar psho stā dī ghafiat kawey."

## 53. Halakān aw Chan-gashey.

Yowah tolgī da halakāno pah tsanda'h da yowey dandey būza'i kawulaey, haghah waqt tso chngashey pah aoba'h k'shey līd-alī, bārān da dabaro yey pah dū-i ao-rawul shurū' k'ral. Tso lah dey gharrībah makhlikah yey lū wajzali wey, chih yowah lah dū-i

## 52. The Astronomer.

An astronomer used to walk out every night to gaze upon the stars.

It happened one night that, as he was wandering in the outskirts of the city, with his whole thoughts rapt up in the skies, he fell into a well.

On his hollering and crying out, one who heard his cries ran up to him, and when he had listened to his story, said, "My good man, while you are trying to pry into the mysteries of heaven, you overlook the common objects that are under your feet."

## 53. The Boys and the Frogs.

A troop of boys were playing at the edge of a pond, when, perceiving a number of frogs in the water, they began to pelt at them with stones.

They had already killed many of the poor creatures, when one more hardy than

z'rah-warah tar nūro, sar  
 khpul lah aoba'h rā-yastal-  
 aey, nūra'h yey war-tah wu-  
 k'ra'h, "Ai dz'mā halako, dū  
 bey-rahmah bāza'i khpuley  
 mauküfey k'ra'n'i; andesh-  
 nah wu-k'ra'n'i, chih har-chih  
 tāsū larah bāzi da'h dz'mūjz  
 marg daey."

the rest, putting his head  
 out of the water, cried out  
 to them, "Stop your cruel  
 sport, my lads; consider,  
 that what is play to you is  
 death to us."

54. Plār aw dwey Lūri,  
 yey.

Yowah sarī chih dwey  
 lūri darlālī, yowa'h yey wa  
 yowah baghwān tah pah nik-  
 āh war-k'ra'h, bōla'h yey wa  
 yowah kulāl tah. Pas lah  
 tsah mūdey da baghwān  
 karah da-pārah da mulākāt  
 wa-raghi, aw bara'h-ghara'h  
 yey lah lūri sarah wu-k'ra'h,  
 khair wa khairiyat yey hum  
 tēi wu-pušhtedah. Dey dza-  
 wāb war-kar, "Fazl daey;  
 mūjz har-tsah chih ghwārū  
 larū yey; mā-larah yawādz-  
 aey yowa'h du'ā shtah, chih  
 dz'mūjz da-pārah yow sakht  
 tofānī bārān wu-shī chih  
 buzghali dz'mūjz, ser-āb  
 k'ri." Nūr plār da kulāl  
 karah rawān shah, awahwāl  
 da-bōley lūri khpuley. Yey  
 wu-pušhtedah. Hīghēy dza-  
 wāb war-kar chih, "Hīs  
 tsiz nah-shtah chih mūjz  
 wa-bagha-tah mohtāj yū,

54. The Father and his  
 Two Daughters.

A man who had two  
 daughters, married one to a  
 gardener, the other to a  
 potter.

After a time he paid a  
 visit to the gardener's, and  
 asked his daughter how she  
 was, and how it fared with  
 her.

She replied, "Excellently  
 well! We have everything  
 that we want; I have but one  
 prayer, that we may have a  
 heavy storm of rain to water  
 our plants.

Then the father set off to  
 the potter's, and asked his  
 other daughter how matters  
 went with her. She replied,  
 saying, "There is not a  
 thing we want, and I only

aw zah yawādzæy dā umīd laram chih dā shæ'h hawā aw tod n'mar pāto shī, da-pārah pa-pa khawalo dalošhio dz'mūjz." Plār wa-yey-vey, "Dreglah! Dreglah! kih tah ghōshūtūney da shæy hawā yey, aw khōr dī da bārān da'h, nūr zah da-pārah da komey yowey du'ā wu-k'ram?"

hope this fine weather and hot sun may continue, to bake our tiles."

"Alack! alack!" said the father, "if you wish for fine weather, and your sister for rain, which am I to pray for myself?"

### 55. Serla'i aw Lewah.

Yowa'hserla'ichihlahram-ey āwārah shawey wa'h yowah lewah pah makhah k'ra'h. Har-kalah chih dey wu-lidah chih hīts bæl umīd da nijāt nah-shtah, makh yey walewah-tah war-gurzāwuh aw war-tah yey wu-vey, "Mā-larah kho kabul-awul bo-yah chih albattah fidia'h stū yam, magar lah dey sababah chih jzwandūn dz'mā aos lajz bākī daey, prejz-dah chih pah khwašhī ter shī. Nūr tah tsakho shpela'i wu-wahah, aw zah bah gadejzam." Pah wakt da shpela'i wahalo da lewah aw gadedalo da serla'i, spō haghah sīz ārwedalaey, da pārah da lidalo chih haltah tsahkeji z'ghāstali rā-ghlal, aw lewah khwašh wuh chih

### 55. The Kid and the Wolf.

A kid that had strayed from the herd was pursued by a wolf.

When she saw all other hope of escape cut off, she turned round to the wolf and said to him, "I must allow, indeed, that I am your victim; but as my life is now but short, let it be a merry one. So do you pipe for a while, and I will dance."

While the wolf was piping and the kid was dancing, the dogs, hearing the music, ran up to see what was going on, and the wolf was glad to take himself off as fast as his legs could carry him.

tashrif pah har-kadr jzir-walāey tso pshey tar lāudi ďzi lah haghlah ďzā'eah yosi.

Fā-idah.—Haghlah sari chih da-pārah da kawulo da yowah be-hūdah kār ps̄ha'h da-bāndi lah lārinejz'di, nah bo-yah chih ta'jjūb wu-k'fī kih lah mundalo da ghani-mat khatā shi.

Moral.—He who steps out of the way to play the fool, must not wonder if he misses the prize.

#### 56. Da Jang Ās aw Khar.

Yow da jang ās pah khreh bargastawān āristah shaw-ney lakah tandara'h gharā kawūnkāey pah yowā'h lār teredālaey, hasad da yowah gharib kh'rah] pātsāwuh chih pah drūd bār pah shā darlālaey pah haghlah lār pah kārārkarārtah. Haghlah maghrūr ās wu-wey. "Dza'-mā lah lāri wu-wuzah! kih nah tar ps̄ho bah di lāudi pāemāl kram." Kh'rah hīs war-tah wu-nah-wey, magar puṭa'h khūla'h wa-tsandah-tah shah chih ās ter shi. Pas lah tsakho mādey haghlah da jang ās pah jango k'shey hāzir wuh, aw pah yowah jang sakht zakīm ākhistaey, da-pārah da lashkara'i kār nā-lā-ik wu-gørzedah, aw da-pārah da kār da paṭi da yowah zamindār wās-tūwuh

#### 56. The Charger and the Ass.

A charger adorned with fine trappings came thundering along the road, exciting the envy of a poor ass who was trudging along the same way with a heavy load upon his back.

The proud horse said, "Get out of my road! or I shall trample you under my feet."

The ass said nothing, but quietly moved on one side to let the horse pass.

Not long afterwards the charger was engaged in the wars, and being badly wounded in a battle, was rendered unfit for military service, and sent to work on the lands of a farmer.

shah. Nūr chih kh'rah dey pah der mīhnat sarah yowah drūnda'h gāda'i tskawuley wu-lidah, haghah waht wu-pohedah chih tsah qadr lajz sabab wuh mā larah hasad kawul lah hasey kasah sarah chih, pah waht da iqbāl khpul pah sabab da maghrūr mizāj, wuruk kari wū haghah dostān chih dah-larah bah yey pah waht k'shey dazarūr-at madad kāwuh.

## 57. Lewah aw M'zaraey.

Yowa'h rwadz lewah yowa'h gæda'h lah shpūlah\* ākhis-tey wa'h, aw har-kalah chih wa ghār khpul tah yey w'ra'h, lah yowah m'zari sarah pesh shah, chih lās-pah-lās yey gæda'h dzini rā-niwaley tri yo-yey-w'ra'h. Lewah, liri daredalaey, nāra'h yey war-tah wu-k'ra'h, "Der-a'h da sharm khabara'h da'h chih m'zari dz'mā māl rā-dzak<sup>h</sup> ghlā karaey daey." M'zari wu k'handal, aw wu-yey-vey, "Nur, zah khiyāl kawum, chih magar haghah

So when the ass saw him dragging with great labour a heavy waggon, he understood how little reason he had to envy one who, by his overbearing spirit in the time of his prosperity, had lost those friends who might have succoured him in the time of need.

## 57. The Wolf and the Lion.

One day a wolf had seized a sheep from a fold, and when carrying him home to his own den, he met a lion, who straightway laid hold of the sheep and bore it away.

The wolf, standing at a distance, cried out to him, "It is a great shame that the lion has robbed me of my own."

The lion laughed, and said, "I suppose, then, that it was your good friend the

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\* This is the second variety of the 4th Declension here. The Eastern Afghāns decline it as the first variety of the 2nd Declension.



nek do't stā ya'ni shpūn wuh shepherd who gave the  
chih gud'ch yey wā-tā-tah sheep to you."  
ba! hshaley dar k'pāh."

## 58. Lewah aw Shpūnsh.

Yowah le wah daninsh pah  
yowah te spar k'shey katahoy  
dzini shpūnsh chih pūpāh  
da gudey ghwa'ha'h yey pah  
lhwashi ramah lhwatā'h  
wu-lidā, wu-yey-woy, "Te sh  
sāhta'hangāmā'h bah der  
lhwako pāt wu-ley wā'h kih  
yeyrah hasey shūmoy khwar-  
ū kaey mundalay wāo."

Fā-idah.—Sapi l'ho aksir  
kā-il dī pah zamī kawulo  
da, hugho kārūno da nūro  
chih pa-shpulah yey dū-i  
mustamalawī.

59. Mis-gar aw Spacy  
yey.

Yow mis-gar wuh chih  
yow wopkaey spacy yey dar-  
lāh. Pah tōl wakt chih bah  
dah mis pah ts'ka'i ts'ka'ul,  
spi bah khub kāwuh; magar  
har-kalah chih bah dey pah  
khwarūk k'she-nūst spacy  
bah weshedah. Mis-gar,  
yow had war āchawulay, wu-  
yey-woy, "Ai kahāl th spacy  
chih yey! pah wakt k'shey  
da ts'ka-o'jūk da sinān ū-dah

58. The Wolf and the  
Shepherd.

A wolf looking into a  
hut and seeing some shep-  
herds comfortably regaling  
themselves on a joint of  
mutton, said, "A pretty  
row would there men have  
made if they had caught  
me at such a supper."

Moral.—Men are too apt  
to condemn in others the  
very things that they prac-  
tise themselves.

59. The Brazier and his  
Dog.

There was a certain bra-  
zier who had a little dog.  
While he hammered away  
at his metal the dog slept;  
but whenever he sat down  
to his dinner the dog woko  
up.

The brazier, throwing  
him a bone, said, "Slug-  
gard cur that you are! you  
sleep through the noise of  
the anvil, but wake up at

kawey, magar pah awwal  
krap da ghāsho dz'mā weśh-  
ejzey."

Fā-idah.—Khalk chih korn  
ghwajz wa randzo tah da  
dostāno khpulo kawī, da-  
pārah da gharazo khpulo  
shəh weśh dī.

the first clatter of my  
teeth.

Moral.—Men are awake  
enough to their own in-  
terests, who turn a deaf ear  
to their friends' distress.

60. Lānbo-wahūnkaey Ha-  
lak.

Yowah halak pah yowah  
sind k'shey lanbedah, aw, lah  
payo-aoboda kadd khpul wat-  
alaey, najzdey wa-dūbedo-  
tah wah. Pah dey mi-yandz  
yow rah-guzar chih haltah  
teredah wa-yey-lidah, nūr  
halak pah wārah zor khpul  
wa haghah tah nārey k'rey  
chih da-pārah da madad yey  
war-shī. Haghah sarī yow  
sabah war-tah shurū' k'ra'h  
pah bāb k'shey da hasey nā-  
dana'i chih yey wu-k'ra'h;  
magar haghah halak pah  
zāri sarah nārey karey wu-  
yey-wey, "Ai sāhibah, aw-  
wal mā dar-wu-kājzah, pas  
lah haghah dā dars rā-tah  
wayah."

60. The Boy bathing.

A boy was bathing in a  
river, and, getting out of  
his depth, was on the point  
of sinking. At this junc-  
ture he saw a wayfarer who  
was passing by, so he called  
out for help with all his  
might and main.

The man began to read  
the boy a lecture for his  
foolhardiness; but the ur-  
chin cried out to him, "Oh,  
save me first; sir, and read  
me the lecture afterwards."

61. Āse-wān aw dzo-e yey  
aw Khar da dū-i.

Yow āse-wān aw dzo-e  
yey khar khpul da-pārah da.

61. The Miller, his Son,  
and their Ass.

A miller and his son were  
driving their ass before

khartsawulo\* da haghah  
 pah yow da mausim bāzār  
 k'shey chih haltah najzdey  
 wuh pah makhah shūrah.  
 Dū-i lā der liri t'lali nah wū  
 chih lah yowey tola'i sarah  
 da 'n'jāno chih lah shahr-  
 ah bi-yartah rā-t'lali, aw  
 dzab-lah yey khabarey ka-  
 wuley aw khandedaley peśh  
 sh'wal. Yowey lah dū-i pah  
 zorah wu-vey, "Haltah wu-  
 gora'i! tāsū hits charey  
 hasay ahmakān lidali dī,  
 chih pah lār pī-ā-dah tapar-  
 edali dī, sarah lah dey  
 chih tuwān da swarā'i  
 lari!" Haghah zārāh dū  
 khabarā'h ārwedaley, pah  
 puṭa'h khūla'h yey wa-dzo-e  
 tah wu-vey, chih pah kh'rah  
 sor shah, aw pah-khpulah  
 bah lah tsanga da haghah  
 pah kh'wāshī tai. Pas lah  
 tsakhō mūdey wa yowah  
 tolgī tah da zāfo safo wu-  
 rāsedal chih pah garmā'h  
 mubāhaga'h sarah lwedali  
 wū. Yowah lah hugho wu-  
 wey, "Wu-gora'i! haghah  
 wa-igbāt-tah rasawī har tsah  
 chih mā wa-yal. Pah dey  
 wradzo k'shey tsah hurmat  
 wa zar-ti-ā tah war kāwah

them to a neighbouring  
 fair to sell him.

They had not gone far  
 when they met with a troop  
 of girls returning from the  
 city, talking and laughing  
 together.

One of them cried out,  
 "Look there! did you ever  
 see such fools, to be trudg-  
 ing along the road on foot  
 when they might be riding!"

The old man hearing this,  
 quietly bade his son get on  
 the ass, and walked along  
 merrily by the side of him.

Presently they came to a  
 group of old men who were  
 engaged in earnest debate.

One among them said  
 "There! it proves what I  
 was saying. What respect  
 is shown to old age in these  
 days? Do you see that  
 idle young rogue riding,

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\* To sell, especially in Western Afghanistan.

kejzi? Āyā, tāsū haḡḡah kabūl sharir halak sor shawaey wina'i, lakah chih zoṛ plār yey bo-yah paley lār shī? K'shatah shah, ai nā-pa-kārah! aw prejz-dah chih haḡḡah zoṛ saṛaey saṛi andāmūnah khpul hosā k'ri." Pah dey hāl sarah plār wa-dzo-e khpul tah dapārah da kūzedalo wu-vey, aw pah-khpulah sor shah. Pah dey shān lā dū-i liri t'lali nah wū chih lah yowah jami'-yat sarah da shadzo aw w'rūko makhā-makh sh'wal. Tso kaso pah yowah dam jzabey khulāsey karey, pah zoṛ yey wu-wayal, "Ai sustah zaṛah chih tah yey! Tsūh shān pah haḡḡah dzanāwar swarli kawuley shey, lakah chih haḡḡah gharib kūchnaey halak pah der mushkil sarah stā lah tsanga barābar t'lalacy shī." Haḡḡah khwaśh miz-ājah āse-wān mulāmata'h khpula'h wu-manala'h, aw jzir yey dzo-e tar shā sor kaṛ. Nūr najzdey wuh chih dū-i wa-shahr-tah wu-rasejzi, chih yowah shahri saṛi wartah wu-vey, "Ai dīn-dārah dostah, dā khar dī khpul māl daey?" Zārah wu-vey, "Ho." Haḡḡah wu-vey, "Pah dey shān chih

while his old father has to walk? Get down, you scapegrace! and let the old man rest his weary limbs."

Upon this the father told his son to dismount, and got up himself.

In this manner they had not proceeded far when they met a company of women and children.

Several persons let loose their tongues at once, and cried out, "Why, you lazy old fellow! how can you ride upon the beast, while the poor little lad there can hardly keep pace by the side of you."

The good-natured miller stood corrected, and immediately took up his son behind him.

They had now almost reached the city, when a citizen said to him, "Pray, honest friend, is that ass your own?"

The old man replied "Yes." Said the other, "Oh, one would not have

tah dey būrawey pah rīshī'ā  
 tsok hasey khīyāl kawulaey  
 nah-shī chih stā māl daey.  
 Tāsū bihtar tū-kat lara'i  
 chih haghah gharīb haiwān  
 wākhla'i tar dey chih haghah  
 tāsū dwārah wākhli!"  
 Haghah zārah sarī wu-wey,  
 "Shēh, pah har tsah chih  
 stā marzi wī; mūjz kho āz-  
 māisht wu-k'rū." Nūr, lah  
 dzo-eah sarah k'shatah sha-  
 waey, p'she da kh'rah yey  
 sarah wu-taraley, aw pah  
 madad da yowey bala'i pah  
 aojzo khpulo ākhistaey da-  
 pārah da terawulo da dah  
 pah yowah pul chih da shahr  
 da lāri pah mi-yandz k'shey  
 wuh kōshīshyey wu-kar. Dā  
 hasey dā tafrih tamāsha'h  
 wa'h chih sarī tōla'i tōla'i da-  
 pārah da khandalo pah  
 haghah da-bāndi rā wu-  
 z'ghāstal; tso chih kh'rah,  
 haghah shor aw ghoghā aw  
 hālat khpul hum nah-pasan-  
 dalaey, pah laghato wahalo  
 rasa'i chih pah taralaey yey  
 wuh wu-shlawala'h, aw, lah  
 highey bala'i k'shatah lwe-  
 dalaey, pah sind k'shey pre-  
 wat. Lah dey kārah dzakah  
 haghah zor saraey, khafah  
 aw khijil shawaey, bi-yar-  
 tah wa-kor khpul tah rawān  
 shah—pah yaqin pohedalaey  
 chih pah kōshīsh kawulo

thought so, in truth, by the way you load him. Why, you two fellows are better able to carry the poor beast than he you."

The old man replied, "Anything to please you; we can but try."

So, alighting with his son, they tied the ass's legs together, and by the help of a pole endeavoured to carry him on their shoulders over a bridge that led to the city.

This was so entertaining a sight that the people ran out in crowds to laugh at it; till the ass, not liking the noise nor his situation, kicked asunder the cords that bound him, and, tumbling off the pole, fell into the river.

Upon this, the old man, vexed and ashamed, made the best of his way home again—convinced that by endeavouring to please everybody he had pleased

k'shey da-pārah da khwaśh- nobody, and lost his ass  
awulo da har kas hīts-tsok into the bargain.  
yey rāzī karaey nah wū, aw  
zī'āti tar haḡḡah khar khpul  
yey hum bā'e-lah.

## IDOMATIC SENTENCES.

## ON THE ARRIVAL OF A GUEST OR FRIEND.

- |   |  |
|---|--|
| <i>Host.</i> —Come always—<br>thou art welcome! | <i>H.</i> —Har-kalah rā-shah!                    |
| <i>Guest.</i> —Long life be<br>thine!           | <i>G.</i> —Har-kalah aosey!                      |
| <i>H.</i> —May good betide<br>thee!             | <i>H.</i> —Dar shah nekī!                        |
| <i>G.</i> —God be with thee!                    | <i>G.</i> — <u>Kh</u> udāe di mal shah!          |
| <i>H.</i> —Thou comest propri-<br>tiously.      | <i>H.</i> —Pah <u>kh</u> air rā- <u>gh</u> aley! |
| <i>G.</i> —May good attend<br>thee!             | <i>G.</i> —Pah <u>kh</u> air aosey!              |
| <i>H.</i> —Thy journey be ad-<br>vantageous.    | <i>H.</i> —Safar di pah <u>kh</u> air!           |
| <i>G.</i> —May success attend<br>thee!          | <i>G.</i> —'Āḡibat dī pah <u>kh</u> air!         |
| <i>H.</i> —Art thou well?                       | <i>H.</i> —Jor yey?                              |
| <i>G.</i> —May adversity never<br>be thine!     | <i>G.</i> —Mah <u>kh</u> wārejzey!               |
| <i>H.</i> —Art thou well (happy,<br>&c.)?       | <i>H.</i> — <u>Kh</u> ushḡāl yey?                |
| <i>G.</i> —I thank (God)!                       | <i>G.</i> —Shukr!                                |
| <i>H.</i> —Thou art well?                       | <i>H.</i> —Tah jor yey?                          |
| <i>G.</i> —Praise be to God (I<br>am)!          | <i>G.</i> —Al-ḡamdu lillāhī!                     |

H.—Are all the members  
of thy family well?

G.—It is the grace of God  
(they are all well).

H.—Mayest thou never  
feel fatigue!

G.—Mayest thou never  
encounter adversity!

H.—Mayest thou prosper  
(become great, &c.)!

G.—May blessings attend  
thee!

H.—Be religion thy daily  
food!

G.—The Almighty be with  
thee!

H.—Peace be to thee!

G.—To thee be peace!

H.—Ahl-i-bait kām aw  
kabīla'h dī tol jor dī?

G.—Fazl da Khudāe  
daey.

H.—Starāey mah shah!

G.—Mah khwārejzey!

H.—Lo-e shey!

G.—Pah barkat shey!

H.—Ī-mān dī rozī shah!

G.—Khudāe dī mal shah!

H.—Us-salām 'alaikum!

G.—'Alaikum us-salām!

#### ON WEATHER, COUNTRY, AND CLIMATE.

The clouds are dark and  
dense, and I think it will  
rain much to-day.

The rain generally falls  
heavily at this season.

Slight rain is useless for  
the crops: the ground does  
not become moistened with  
it; and summer rain is in-  
jurious.

This rain is good for the  
crops, for it is heavy.

War-yadzi torey aw garn-  
ey dī, hasey pohejzam chih,  
nan wradz bah der bārān  
ao-rī.

Bārān, aksar garn pre-  
wzi pah dey mausim k'shey.  
Fasal da-pārah rangaey  
bārān, fā'idah nah lari:  
z'maka'h nah pah lam-  
bejzi; aw da wō-rī bārān  
hukān lari.

Dā bārān der shāh daey,  
tsalarah chih garn bārān  
daey.

The fog is dense and the haze thick.

If the wind blows, the clouds will be quickly dispersed.

In winter snow falls, but only on the mountain tops.

We have ploughed and tilled the land.

This land is very productive (fertile, strong, *lit.*), and yields, more or less, twenty-fold in grain.

Last year there was great scarcity (dearth), but it is to be hoped that such will not be the case this year.

This seems to be a very hot (sultry) day.

To-day the sky is clear (cloudless, blue) and the wind gone down. It is a fine (pleasant) day, but it blew hard yesterday.

The sun is very hot to-day, and a thick mist covers the face of the ground.

Yesterday the heat was great, but the dust was laid by the rain.

It rains but slightly; now set out, and return quickly.

To-day's sultriness oppresses beyond all bounds.

Lara'h gar<sup>na</sup>'h da'h aw dund dründ daey.

Kih bād āl-wāzi war-yadzī (*also, aor-yāzi and aor-yadz.*) bah lā zær zær khwārey shī.

Pah jzamaey k'shey wāw-rey pre-w'zī, wāley tash da gh'rūno pah saro bāndī.

Z'maka'h mū yow-ya'h kar'ey aw karaley da'ti.

Dā z'maka'h dera'h zor-awara'h da'h aw lajz der shil pah yowa da ghanam rā-w'ri.

Par-os (*or par-wosajz*) kāl dera'h kākhtī wa'h, magar umīd daey chih sajz kāl bah hasey nah wī.

Nan wradz dera'h toda'h ma'lūmejzī.

Nan āsmān shīn aw bād lwe-dalaey daey. Ghwara'h rwadz da'h, magar parūn pah zor wāl-wat (*also wāl-wot*).

Nan rwadz n'mar der tōd daey, aw da z'makey makh garn dund-niwālaey daey.

Parūn gar<sup>mī</sup> dera'h wa'h, magar pah bārān sar'ā, dūr-ey k'she-nāstey.

Bārān pastah ao-rī; saos lār shah; aw bi-ā pah talwār sarah rā-shah.

Da nan wradzey tod-wālaey tar haddah zī-ūt aṣar kawī.



If you do not manure (dress) the land, how can you sow grain?

The sun is eclipsed to-day, and there was a halo round the moon last night: rain will set in.

With the heavy rain which fell last night, the dust is laid.

In this country, in winter also, it is at times very hot; and sometimes, in summer, hail falls.

It thunders much to-day: the reverberations are constant.

The wind blows very strong: it will root up the trees.

Kih wa z'makey tah sarey wā-nah-chawa'i ghala'h bah tsah-rang wu-kara'i?

Nan n'mar tandarey ni-waley dey, aw barāyi (or, parūna'i), shpa'h spojzma'i shpol karaey wuh: bārān bah wu-shi.

Pah garn bārān sarah chih barāyi shpa'h wu-aoredah, dūrey k'she-nāstaley.

Pah dey mulk k'shey, pah jzamaey hum, kalah kalah zora'h-wara'h garmī shī; aw kalah pah woraey dzol (also, jzala'i) lwe-jzi (or, ao-ri).

Nan wradz āsmān der ghurumbeyzi: tālanda'h sar-pah-sar dah.

Der bād āl-wazī: waney (or, darakhtey) bah l'waru-wi.

### ON TRAVELLING.

How many kuroh (about two miles) is Paiwar from here?

How far may it be from this place to Shalūzān?

Please God, it will be fifteen kuroh.

Show me the road, friend.

That is the way; take care thou dost not miss it.

Paiwar lah dey dzā'e nah tso kuroha'h daey?

Lah dey dzā'eah tar Shalūzān pori bah tsombrāh liri wi?

In-shā Allah, pindzah las kuroh bah wi.

Yārah, mā tah lār wu-shayah.

Lar haghah da'h: wu-gorah chih hera'h dī nah shay.

What village do you belong to?

On what road has she gone?

Where art thou going?

My desire is to go to that hill. Can I ride there?

It is a long road, and a good day's journey; moreover, thou canst not ascend it: there is no road up it.

Can any one go round on the hither side of thy village?

No: on that side robbers infest the road.

Will some bread, eggs, and milk, be procurable in this village or not?

Endeavour to bring some pure water.

This brackish water is not fit to drink.

Prepare some bread for him; he is pinched with hunger.

What language speakest thou? I do not understand thee.

I do not understand what they say.

But little grass (fodder) is procurable in the village of Ghalzi Bānda'h.

Tāsū da komey kali yaa'i?

Pah komey lāri t'lalēy da'h?

Chartah dzei?

Irāda'h mi da'h chih wa haghah gh'rah tah lār sham. Spor bah haltah t'lalēy sham?

Liri lār da'h, aw da wrādzi pūrah manzil daey; nūr tah bih gh'rah nah shey khat-alae: da khatalo lār nah-da'h.

Tsok stā kali wa-highey khwā tah gærzedalae shi?

Yah: haghah khwā gh'loh lār wahi.

Ayā, pah dey kali k'shey bah tsah dōda'i, aw hūga'i, aw pa'i, paidā shi kih yah?

Pah rā'w'falo dā tso khwajzo nobo wu-k'wajzah.

Dā tarwey noba'h da ts'halo lū-īkey nah dey.

Da haghah da-pārah tso dōda'i pakha'h k'ra'h; nas yey pah kulmo pori n'shataey daey.

Kama'h jzaba'h wā-yey? nah dar pohejzam.

Nah pohejzam chih dū-i tsah wa-yi.

Pah Ghalzi Bānda'h k'shey wāshah kam paidā keji.

Afzal is my companion:  
the road is soon got over.

Speak slowly if thou desirest  
me to understand thy words.

From what part hast thou  
come, where is thy home,  
and whither goest thou?

My home (house) is on  
that side of the Kurma'h  
river. I am come into  
Khost, and my intention is  
to proceed into Dawar.

They live on the banks of  
the river (or river's side).

Show me the road; I will  
accompany thee.

Get into the shade, and  
then sit down.

Waken me at daybreak.

Seek the man at cock-  
crow.

Milk the cow when the  
Mullā calls to prayer.

My Kandahār is better  
than thy Kābul.

I passed a long time  
there, and spent much  
money.

I and thou, both of us  
will go to (or set out for)  
Kandahār together.

Whenever the rain lessens  
or ceases, be ready to pro-  
ceed to Ghaznīn.

Afzal rā sarah mal-garaey  
daey: lār shæ'h w'rey.

W'ro khabarey kawah kih  
ghwārey stā pah wainā wu-  
pohejzam.

Tah lah kamey khwā rā-  
ghalaey yey, aw kor di  
chartah daey, aw kama'h  
khwā tah dzey?

Kor mī da Kurmey da  
sīn haghah ghāra'h daey.  
Khost tah rā-ghalaey yam,  
aw da Dawar da t'lalo irad-  
a'h mī da'h.

Dū-i da sind pah ghāra'h  
āstejzi.

Lār rā tah wu-shayah;  
lah tah sarah bah lār sham.

Sio-rī tah dzān wu-rasa-  
wah, nūr k'she-nah.

Lo-e sahār mā wīsh k'rah.

Pah ching bāng haghah  
saraey wu-laṭawah.

Da Mullā pah bāng ghwā  
wu-l'washah.

Kandahār dz'mā stā tar  
Kābula shæh daey.

Haltaḥ mī dera'h muda'h  
tera'h k'ra'h, aw dery rūpa'i  
mī kharisey k'rey.

Zah aw tah bah dwārah  
sarah Kandahār tah lār  
shū.

Har-kalah chih bārān  
narm shī-yā wudrejzi, da-  
pārāh da t'lalo wa Ghaznīn  
tah tai-yār aqsāh.

In a few days (or a short time) — please God — thou wilt reach thine own country.

The man is gone on a long journey, and I do not know on what day he will come back.

Habib goes to Sujāwand and Haibat remains at Ghazni.

How far is the city of Kandahār from the Arghand river?

But Girishk is on the banks of the Hirmand, and Farāh on the Farāh river.

My foot slipped, and I fell topsy-turvy into the pond.

Free the camel's foot from the mire.

Give me a morsel of bread that I may break my fast therewith.

Spread out my carpet.

Spit this meat and roast it.

The water gives out steam (boils), and the meat seems cooked.

Are apples and pears come yet?

Throw this dirty water away and bring me some clean.

Pah tso rwadzo k'fley — in-shā Allāh — tah wa l'hej watan tah wu-ra-jey.

Haghab k'raey pah ūjā safar t'lalaey daey, i ch pohejzam chih kamah wr. d' bab bi-ā rā-shi.

Habib Sujāwand tah d' aw Haibat pah Ghazni k'fhey pātejzi.

Shahr da Kandahār lā Arghand āb nah t'ombrah lini daey?

Magar Girishk da Hirmand sin pah ghāra'h daey, aw Shahr da Farāh pah Farāh rūd daey.

Psha'h mi wu-shakodara'h, aw pah kol (or gand) k'fhey naskor pre-watam.

Da ūsh psha'h lah l'heh mah khalāsa'h k'ra'h.

Yow tūk dōdā'i rā-k'ra'h chih nihāraey yey k'ram.

Dz'mā ghālichea'h wu-ghwara'wa'h.

Daghab ghwashey pah sikh peyaley kalāb yey k'rah.

Lah aoba'h b'rās walāf, ejzi, nūr ina'lūmejzi chih ghwashey pakhey doey.

Mārney aw nāsh-pāti lā rasedali di?

Dā l'hejrey aoba'h tō'e k'rah aw t'eh pākey aoba'h rā larah rā-w'rah.

This butter-milk will be of no use whatever, so throw it away.

Dā shlobmī pah hīts kār  
rā-nah-shī, tro wu-yey ghur-  
zawah.

### MILITARY, SPORTING, AND CAMPAIGNING SUBJECTS.

Pitch the tent under these plane-trees.

Pah hugho chināro wano  
bāndi khema'h (*also*, dera'h)  
wu-darawah.

First level the ground, after that pitch the tent.

Rumbaey (*or*, runbaey)  
z'maka'h sama'h k'rah, pas  
lah haghah dera'h wu-dara-  
wah.

Strike the pegs with the mallet, drive them in deep, and pull the ropes tight.

Mojzī pah dabali sarah  
wu-wahah, aw klak yey  
shak'h kah, aw parī tīng  
rā-sh'kah.

Pack up the tent and baggage, and load the camels; it is time to load them.

Khema'h aw āsbāb wu-  
n'ghārah, aw ūshān wu-  
leshah; waqt da lejzdo (*or*,  
da lejzdalo) shah.

Where hast thou pitched the tent?

Dera'h di pah kama dzā'e  
walār karēy da'h?

I have pitched it in an open place.

Pah ārat dzā'e mī wu-  
darawula'h.

Let the camel-men take out the camels to graze early in the morning.

Ūshbānah di ḡubah ūshān  
tsaralo tah bi-āyi.

Take care you reach the camp in good time. Make no delay on the road, and keep the camels together.

Baidār sha'āi chih wa  
manzil tah pah khpul waqt  
rā wu-rasa'i. Pah lār bāndi  
dirang mah-kuwa'i, aw  
ūshān ṭol-ṭāl dzabalāh rā-  
wala'i.

Did you see any men going in that direction?

Tāsū kom sarī wahaghah  
khwā tah t'lunki wu-lidal?

They went over the hill  
on that side, but came back  
again and stood on the top.

Were they soldiers or  
were they villagers?

They were merely vil-  
lagers.

Are the people here settled  
or are they nomads?

Some are settled, some  
are nomads.

Can my horse get across  
that ravine?

Are the banks steep or  
sloping, and is the bottom  
soft?

Can any supplies be ob-  
tained in this village?

Not a drop of water is to  
be obtained here.

How far is the next halt-  
ing-place where water is  
obtainable?

A shepherd has come in;  
if thou commandest I will  
bring him in.

O sir! one of thy ser-  
vants in the plain beat me  
severely; do me justice.

Come again after a little  
while.

Haghab da gh'ra pah  
haghah tsing wu-lājal,  
mugar rā-wu-garzal aw  
pah sar yey wudredal.

Haghah sipabian wū kih  
da kali sarō wū?

Tash da kali sarō wū.

Khalk da dey dzā'e tal-  
aosedūnki di kih powandah  
di?

Dzini dzini tal-aosedūni  
khalk di, tsok kochi di.

Ās mi lah haghah phwar  
nah poi kedalaey shi?

Ghārey yey l'warey di kih  
zawarey di, aw talaey yey  
pos daey kih klak?

Pah dey kali k'shey hīs  
rasad paidā kejzi?

Daltah yow tsāt-kaey  
(aleo, takaey) aoba'h paidā  
nah shū.

Lah dey dzā'e nah bal  
manzil hal-tah chih aoba'h  
mundaley shi tsombrāh liri  
di?

Yow bāndesaey sarāy rā-  
ghalaey daey; kih hukm  
kaway danana bah yey hāzir  
k'ram.

Sāhiba! stā lah naukarāno  
yowah pah mairā'h k'shey  
zah der takawulam; dz'mā  
inṣāf wu-k'pah.

Pas lah lajzoy mudey nūr  
hāzir shah.

How deep is the water?  
Can a horse get through it?

There has been a great  
deal of rain in the hills, and  
the river has risen; it is  
impassable.

If it rains to-morrow the  
road will be slippery.

They seized the bridles of  
the horses, and went to the  
water, and, having drunk  
some, they set out for their  
own homes.

Is there any danger in  
proceeding by this road at  
night?

When I reach the place  
where the road divides into  
two, which should I take?

Take care of thyself if  
thou art not tired of thy  
life.

This rifle will carry twelve  
hundred yards.

How many cartridges  
hast thou in thy pouch; and  
how many caps will there  
be in thy cap-pouch?

The hammer of thy rifle  
is dirty and rusty; clean it.

How is it thy sword has  
become so rusty?

Aoba'h t-ombrah jzawar-  
a'h da'h? A'lah nobo nah  
poi catlahoy shi?

Pah ph'rino k'shey der  
hārān wa-relahoy day, an  
sin phataloy day; poi  
nah shi ko lahoy.

Kih gābā hārān pr-w'zi  
lār lah shwayoy (or, shwa-  
yandey) shi.

Dā āsūnah jilaw yey wa-  
nawāh, aw nobo larah wa-  
raghū, nobah yey wa-g'shi,  
nūr kor lah rawān sh'wal.

Pah shpa'h k'shey pah  
dey lār t'lah hūy wera'h lār?

Haghab wāt chih rāh  
wa-haghab d'v-tah rasej-  
am kal-tah chih lār pah dwey  
lārī beyalejzi, bah pah ko-  
mer dām?

Khpul dān wa-sātāl kih  
lah jzwandah moq nah yey.

Dā topak pah zwer dwah  
sawa gaz wishtal kawī.

Pah toshdān khpul k'shey  
tso kartūsūnah larey, aw  
pah kamr kisa'h k'shey bah  
tso patakhey wī?

Stā topak kolang khiran  
day aw zang-khwapahoy;  
jak yey k'rah.

Stā tūra'h tsaq ranga has-  
oy zang-khwapaley sh'wa'h.

Draw the sword from its sheath.

My sword is very sharp.

Thy sword, then, is much sharper (keener) than mine. These swords are all blunt.

My horse and mare are both lame.

Is this thy pistol, or is it mine?

The man is shouting to us.

The malik of the village has put the loss upon me.

Go thou on; I am after thee.

Dismount from thy horse and come in.

My horse kicks much.

Thy horse jumps very well.

Hast thou found my stray camels again?

The camels have become mangy.

Shall I be able to hire camels in this village?

Hast thou committed this act knowingly, or through ignorance?

Make me acquainted with this matter.

I am not acquainted with this matter; inform me.

Tūra'h lah tekey nah wu-bāsah.

Tūra'h mī qera'h tera'h da'h.

Nūr stā tūra'h tar dz'mā türey nah qera'h tera'h da'h.

Daghey türey toley patrey di.

As aw āspa'h mī l'ho dwārah gud di.

Dā stā tamānchey da'h kih dz'mā da'h?

Ilaghah saracy mūjz tah närey wahi.

Da kali malik tāwān rā bāudi ke-shod (also, k'she-sho).

W'rāndi l'lah; p'rey yam.

Lah āsa nah kūz shah qw dananah rā-shah.

As mī derey latey wahi.

As di der shuch top lari.

Wuruk shawī ūshān, mī dī bi-ā mundali dī?

Ūshān paman shawī dī.

Pah dey kali k'shey ūshān bah pah kirāba'h ākhiṣi sham?

Tah pah kaṣṣi sarah dā kār karacy dacy, kih pah nā-pohi?

Pah dā khabarā'h mā pohi k'rah.

Pah dey lāl khabar nah yam; khabar mī k'rah.



This matter I am well aware of.

I have no option in this matter; the authority is in the hands of another.

If thou grantest me leave, I intend to go to my native country.

Of what village art thou, and where is thy country?

Get into the boat, and cross over to the other side of the Lohgar river.

Why standest thou upon this low place? Stand on higher ground.

Hast thou obtained a horse yet or not?

Is there quietness in the hill-country at present?

People say there is great disturbance in Derā-wat.

How far is that hill from this? My object is to get to it by some road.

Thou canst not get up there; there are many obstacles in the way.

Who will forbid my going?

Art thou not aware that there is a feud between the Lūrnīs and the Ghārshīns?

Dā Hābarā'h rā Shā'h m'fūmā'h dā'h.

Pah dey lār k'shey ih-tivār nah-daram; wāk da lād pah lās daey.

Kih rukhsat rā k'pey ā-yat mī da wā'in da 'lālā daey.

Da lom kuli yey, aw wā-an dī charitah daey?

Pah lopa'i k'she-nah, aw da Lohgar sīn wa-higher ghārey porī wa-wuzah.

T'darah pah dā'y k'ūz (r. d-wap) dzā'e wadr-jey? Pah l'wajā'h z'mak'ch wāz-rejzāh.

Tar now dī ās mundaloy daey kih yah?

Pah kohistān k'shey aas karāri sltah kih nah sltah?

Khalk hasey wahī chih pah Derā-wat k'shey der pāsāt daey.

Haghaah ghar lah daey dzā'wah nah tsombrah liri wi? Nī-yat mī drey chih pah kamey lāri bali war-dzam.

Tah wa-gh'rah-tah khat-ay nah shēy; der ārūnah dī.

Ts'k bah mī man'a'h kawī?

Khabar. nah yey chih da Lūrnio aw da Ghārshīno pah mī-yandz mirtsi da'h?

Both have taken post on the boundary line, and are making reprisals on each other.

On what matter has the feud been brought about (or, arisen)?

The cause of this mischief, as usual, is a woman.

Under whose rule is thy village, and who are its inhabitants? Are they folks in easy circumstances (also, respectable, fig.), or are they hungry (thieves)?

They are quiet people, sir, noted for probity, and are not prone to dishonesty. They are Afghāns, and under the rule of the State.

This village is under me (or, in my charge). Thou art master; whatever thou mayest require shall be produced.

Sir! the soldiers are plundering my dwelling; do thou thyself do me justice.

Whoever have done this deed deserve a severe punishment.

Remain here till the sun sets.

If our property becomes lost in such a place, we shall not find it again.

Dwārah pah hadd (also, bui'd) nāst dī, aw yow tar bāla pah botā'h bramta'h kawal mash-ghūl dī.

Pah kamey khabarey mir-tsi pātsawuley shawey dey?

Wekh da fasūd, lakah chih tal shtah, shadza'h dā'h.

Stā kalaey da chah pah hukomat k'shey daey, aw astogyi yey tsok dī? Mārah wugari dī kih wajzi dār wī.

Sāhiba, mārah khalk dī, pah neki mashhūr, aw lah bado wezār. Puštānah dī, aw da sarkār pah daulat k'shey dī.

Dā kalaey lah mā lāndi. daey. Tah hākim yey; bar-tsah chih dī pah kār wī. hāzir karaey bah shī.

Sāhiba! sipāhiān kor mī luṭawī; dz'mā inšāl tah pakhpūtah wu-k'rah.

Har tsok chih dā kār karaey daey huglio tah sakhta'h sazā karaey bo-yah.

Tso n'mar pre-w'zi daltah adsah.

Pah hasey dzā'e k'shey kih dz'mūjz māl wuruk shī bi-ā bah nah mūmū.

I reached my own village,  
safe from thieves and from  
rain, along with a convoy.

On the way several thieves  
came in front of us, but as  
we were well armed they did  
not see any advantage in  
attacking us.

The Yasin Khel will re-  
taliate on the Daulat Khel  
in fine style.

Is there any one aiding  
them or not?

How many men are there  
in the Mi-yandz-lār Pass?

How much grain will  
there be in that village?

Take care not to lay your  
hands on the property of  
any poor people.

Don't shoot the village  
people; merely fire your  
rifles over their heads.

The enemy have all crossed  
over to the other side of the  
Logar river, and only the  
Tajziks remain in Kūshī on  
this side.

The Upper Bangaḥ people  
gained the victory, because  
they were the most nume-  
rous, and, in their difficult  
district, they are as bold as  
lions.

Zah, pah amān lūh gh'ō  
aw lūh bārān, lūh hō-ragay  
sarah, ḥḥpul kali tah wu-  
raodam.

Pah lār k'shey dymōjr  
pah mēh too gh'ōh rā-  
ghal, wālī kābū ray nū  
rāst ch lidal chih pah wāsh  
pūḥ wā.

Yasin Khel bah pah Dā-  
lat Khelo pah shah shān  
bēlal'ch wā-ghlī.

Dy hūgho ḥ ch marast'ch  
tōkshtah aw kūnah-shitah?

Pah Mi-yandz-lār Ghāshī  
k'shey ḥo tanā dī?

Pah hachah kali k'shey  
tomrah gh'ōh wī?

Da chā ghārīḥ sari ḥ ch  
māl lāndī lūh mah-wā-ho-  
wā'ni.

Pah kali ḥḥkko bāndī  
mah waha'ni; tash da dewo  
da sar da-pāsa ṭopak mo  
ḥḥalīḥ k'p'ni.

Dushmānān ṭol da Logar  
sind porī wā-highey ghāpy  
tah watalī dī, aw siwā lūh  
tājzik mājzik hūḥ tōk rā-  
porī pah Kūshī k'shey pā-  
tacy nah daey.

Bar Bangaḥ khalk baray  
wu-pāsh, dīkakh chih dū-i  
der gārī wā, aw pah sakht  
mulk ḥḥpul k'shey, lakah  
m'zario dī.

The case has become very serious, for blood has been shed on both sides.

Why don't they settle this matter by compromise: is there no mediator to be found?

The road is straight and not difficult: thou wilt not miss it, and there is no danger on it.

First go straight forward, then turn to the left, and afterwards to the right.

Sir! thieves have seized and carried off twenty of our camels.

Are there many horses in your district? How many may they amount to?

What is that on that detached hill on the left hand? It is a man. He is coming towards us with a jazā'yil in his hand.

Call out to him to stand, and if he does not stop I will take a shot at him.

How many men have stayed behind in the village?

Not a man has stayed behind: all the people have run away.

They are at feud with one another, and were afraid of

Mukaddama'h dera'h grān-a'h shawey da'h, tsalarah chih da dwāro lorio winey to-e shawey di.

Dā mukaddama'h pah ghwāsh wali nah ghwāshī: tsok ghwāsh-grandaey nah paidā kejzi?

Lār sama'h da'h aw āsān-a'h: wuruka'h bah yey nah k'rey, aw wera'h pah k'shey hits nah-shtah.

W'rumbaey makha-makh barābar lār shah, bi'ā kirn lās tah wu-gærzah, aw pas shaey lor tah.

Šāhiba! gh'lo dz'mūjz shil ūshān niwālī botlal.

Stā pah tapey k'shey der āsūnah shtah? Tso āsūnali bah wī?

Dā tsah daey da hīgghih ghūndey pah sar-bāndi? Yow sarāey daey. Jazā'yil pah lās niwalney dey khwā mūjz larah rā-dzi.

War tah nārey wu-wahah chih wudrejzah, aw kih nah wudrejzi zah bah pri guzār kwam.

W'rusto pah kalī k'shey tso sarī pātedali di?

Yow sarāey kho pātedal-ney nah daey: tol khalk z'ghāstali di.

Da hugho pah mi-yandz mirtsi pre-wataley dey, aw

treachery on the part of their  
own lot, so on, therefore they  
did not stay.

fé-  
:

Which of the two guns  
hast thou taken a fancy to?

Give that man in charge  
to the guard.

I would have killed him,  
but I was afraid to do so.

Mount the horse, and  
gallop him.

The trees in the wood are  
so dense that we cannot  
make our way through it.

Set up some stake here as  
a mark, and cut down the  
dead trees, but leave the  
others.

I am still standing exactly  
on that spot: I have not  
moved at all.

I went alone, voluntarily,  
to the top of the hill.

My adversary gave me a  
cut with his sword.

The mountaineers attacked  
the kâfilah and plundered it.

The regiment must march  
an hour before daybreak.

After some little skirmish-  
ing the enemy fled.

dūi da Hyeilo 'arizār-  
lāi bo-ānān'ī nah va-  
wōd'ī, lāi dōyābāpāto  
nān'ē'wāl.

Lāi dōwō dwāpō tōpāi  
dī kam-yow hūwāh kōpōy  
dōy?

Hūghāh sōpōy wō-pā-  
wān-tāh wu-pāslwāh.

Wājōy lāi mī wūh,  
māgār wu-wōd-lām.

Pāh ā- bāndī rōr shāh, āw  
wu-yō-yōtōh.

Dā bān wānēy hōy-  
gōpōy dōy chūh pāh k'k'ōy  
nāh chūh t'āli.

Dā nōshōy dā-pārāh dā-  
tāh kōm lāgōy lāi k'pāh,  
āw kōm-y wāpōy chūh wōh-  
ōy dōy pō-yōy k'pā'āi, wāpōy  
nūyōy pō-yōy dā'āi.

Jūl hī (or, jōr) pāh hūghāh  
dā'ō bāndī wālār yām: lāi  
rāh nāh yām hūwāh lā-  
āy.

Mā pā-bhōpūh dā ghūn-  
dāi wā-ār-tāh yāwāzōy  
wū-khōt.

Dūshman mī dā tūyōy pāh  
guzār ghwāts k'pālam.

Dā gh'ra lāhō pāh k'ā-  
fīlōy bāndī pō-wātāl āw  
māp-dār yōy k'pā'h.

Yōw sāt pā-bhōwā tōr  
sāpēdī dūghī pōrī hō-yāh  
chūh pāltān kūch kōwēy.

Pās lāh tākho tās tūs kā-  
wūlo dūshmanān tāshtēdālī  
lūpāl.

When you are within fifty paces of the enemy, at once charge them.

Fifty or sixty men have come in, but they are all Damar Kākars and Isoṭ Parnis.

There are one ḥawāl-dār, two nāyaks, and twelve sipāhis on duty to-night, and that guard will furnish four sentries.

Give the labourers two rūpis each.

I have two horses, but they are both lame.

Look up like a soldier, not on the ground like a clod-hopper.

Accoutre thyself, and go along with him.

Take off thy accoutrements, and take my gun, and follow me: perhaps we shall find some game here.

Set this lance upright in the ground.

There is no vacancy in my regiment; if there had been I would have given it to thee.

How many troops are there now present in camp?

When you cast your right

Har-kalah chih dūsh-manān lah tāsū nah pindzōs kadam lirī wī, yek lakhtah pri ḥamla'h wu-k'ra'āi.

Pindzōs shpetah sarī rā-ghālī dī, magar ṭol wārah Damar Kākārān, aw Isoṭ Parniān dī.

Nan-shpa'h (or, nanana'i shpa'h) yow ḥawāl-dār, dwah nāyak, aw dwah-las sipāhiān naukari kawī, aw haghah gārat bah tsalor paswān war kawī.

Mazdurān larah dwey dwey rūpa'i war-k'rah.

Dwah āsūnah laram waley dwārah gūd dī.

Da sipāhi pah shān portah wu-gorah, nah wa-z'makey-tah lakah da kalī sarāey.

M'lā taraley lah haghah sarah lār shah.

M'lā prā-nataley, dz'mā ṭopak wu-nisah (or, wu-nisah), aw pah mā pasey rā-dzah: shā-yī daltah tso sh'kār bi-ā-mū-mū.

Dā neza'h sama'h pah z'maka'h wu-darawah.

Dz'mā pah paltan k'shey kom dzā'e khālī nah-shtah; kih khālī wāe tā tah bah mī dar karāey wuh.

Tso tanah sipāhiān aos pah urdū k'shey hāzīr dī?

Har-kalah chih tāsū shā'i

eye on the sight you should  
shut the left one.

Surround the hill, for I  
imagine the enemy are lying  
there in ambush.

First ascend to the top of  
the hill, and then their  
whereabouts will be visible.

They may perchance be  
lying in the ravine, or in  
yonder broken ground.

If such be the case we  
will lay an ambush for them.

It was mid-day when they  
gōt near the fort; and the  
brave fellows attacked it,  
and in the short space of  
one watch (three hours) it  
was captured.

Yahyā Khān, together  
with his younger brothers,  
not one of whom had, as  
yet, reached man's estate,  
girded up their loins to  
avenge their father.

Ascend to that high  
ground, and carefully recon-  
noitre all round; then select  
three men and station them  
thereon as a picket.

starga'h pār dīdbān jz'da'al  
kīrṇa'h starga'h puṭa'h karey  
boyab.

Ghar chā-perah wu-nisa'ai  
(or, wu-nisa'ai) chih gumān  
mī dāsey kejzī chih dušh-  
manān haltah pah tsaw  
k'shey nāst dī.

W'rumbey da gh'ra pah  
sar bāndi wu-khejza'ai, nūr  
da dū-i dzā'e dar sh'kārāh  
shī.

Gundi pah khwar k'shey,  
yā hūri pah highey khār-  
khwarā'i k'shey nāst wī.

Kih hāsey wī mūjz bah  
pah p'sūnī k'shey war-tah  
kshe-nū.

Roz-i-roshan nīma'h wradz  
wa'h chih koṭ watah najzdey  
sh'wū; dzwānāno pah kala'h  
manguli wu-lagawaley, pah  
yowah pahar k'shey fath  
shah.

Yahyā Khān, lah kashar-  
āno w'rūrno sarah, chih hīs  
yow lā balāghat tah asedal-  
acey nah wuh, pah kisās da  
plār m'lā wu-tarala'h.

Pah highey l'warey bāndi  
wu-khejzah, aw chā-pirah  
pah shāsh shān sarah pah  
dzir dzir wu-gorah; pas drey  
kasa sipāhiān da yalah-  
dāra'i da-pārah kh'wash  
k'rah aw pah dey dzā'e bān-  
dī wudarawah.

A bullet struck him in the side. He was not to rise again (*i.e.* being mortally wounded), and was left behind.

He displayed much bravery in action.

He is not dead yet: see, he moves.

Take out the mules and camels to graze, and be careful you all keep with them.

My horse is stuck fast in the ravine, and can neither come up out of it, nor can he withdraw himself again.

Come hither, and hold my horse that he may not run away, and throw him some grass.

Dismount from thy horse, and distribute fodder among the cattle.

Accoutre thyself (gird up thy loins), the time to march has arrived.

Make over these things to a certain soldier.

Hire a camel for me.

The treasury is empty of rūpis.

How many men hast thou brought in for service?

Twenty men, but they are all of one place, and all are kinsmen of each other.

Gola'i yey pah aṛḥh wu-lagedala'h. Da khato nah wuh, pāto sh'wah.

Hagḥah pah jang k'shey der maṛanaey wu-k'rah.

Tar aosa pori maṛ nah daey: gorah khwadzeji.

Kacharānawūshāntsaralo tah boza'ai, aw pah khabar-dāri tāsū ṭol war-tah najd-ey wudrejza'ai.

Ās me pah khway k'shey wu-n'shat, aw nah portah khataey shah, nah pastanah watalaey shi.

Haley rā-shāh aw ās dz'mā nisah chih wu-nah-tashti, aw tso wāshah war wāchawah.

Lah āsa nah kūz shah, aw wāshah dzānwārāno tah wesh k'rah.

M'lā wu-tara'h, waḥt da kūch rā-ghī.

Dā tsizūnah falāni sipāhī tah wu-spūrah.

Yow ūshī dz'mā da-pārah kirāha'h k'rah.

Khizāna'h lah rūpa'io nah tasha'h da'h.

Tso saṛī da naukara'i da-pārah di niwāli di?

Shil saṛī, magar ṭol da yowah dzā'e di, aw ṭol sarah 'uzizūn di.



This youth is round-back'd and weakly: he will soon break down.

I am stronger than they are.

Sit down: arise: stand up: look up: do not look down: stand upright: put thy heels together: do not move.

Obeys my order: look towards me: what art thou looking at? Stand so.

The army regulations are very severe and momentous.

Look at him what he is doing! O scapegrace! why dost thou not obey my commands?

Do not ungird thy loins: if thou dost not work with a will how wilt thou earn money?

Pardon him his fault.

Forgive me my fault this time; for this command I had forgotten.

Run and seize him, and bring him hither.

If you had, at that time, obeyed me an order, I would have gone in pursuit of him: I would not have let him escape.

Dā halak ebūghaey daey nw kam-zoraey: zær (also, jzir) bah staraey shi.

Zah lah hughlo nah pah zor-awar yam.

K'she-nah: pātsah: wud-rejzah: portah gorah: k'shatah (or, kūz) mah-gorah: punda'i khpuley yow dzā'e k'rah: sam wudrejz-ah: mah khwadzejzah.

Dz'mā hukm pah dzā'e rā-w'rah: mā-tah gorah: wu-tsah-tah gorey? Hasey wudrejzah.

Da lashkar ā'inūnah der sakht aw grān dī.

Haghab wu-gorah chih tsah kawī! Ai kam bakhṭa! waley dz'mā hukm nah maney?

M'lā mah prā-nadzah: kih mihnat pah dzān wā-nah-khley rūpa'i bah tsangah wu-gatey?

Da baghab gunāh war-wu-bakhshah.

Dz'mā gunāh dā dzala'h rā-wu-bakhshah: chih dā hukm mi her shawāy wuh. Pah munda'h lār shah: wu-yey nīsh, aw haley rā-yey-walah.

Kih tāsū haghab waṭt, mā tah hukm karaey wāe (also, wāe) pah baghab pasey bah t'lalaey wam: mā bah nah wuh pre-yashāy.

If you had not come to my succour they would have burnt my dwelling.

Kih tāsū dz'mā jahhān'h nah wāe (or, wae) rā-gāhī dū-i bah mī kor kawa-y wuh.

The enemy are not numerous: a few men only it seems.

Dushman lajz di: yow nīm safi mu'lūmejzi.

Fire off (discharge) thy rifle.

Topak di khalās k'rah.

It is obstructed (foul or choked), and will not go off.

Topak band daey, nah khalāsejzi.

Clean the barrel inside, and see that the nipple is clear, then it will go off.

Shpela'i yey danannh pā: k'rah, aw wu-gorah chih da ranjak dzā'e sāf daey, tō bah khalās shi.

Whenever thou mayest meet with a good sword buy it for me.

Har-kalah chih sha'h tūra'h wu-winer dz'mā dā-pārah yey wākh-lah.

On this speech they set to fighting.

Pah dey wainā bāndi yey jaug wu-n'shalawuh.

Adam Khān and Salim came home on leave.

Adam Khān aw Salim pah rukhsat kor tah rā-gāhī.

I will send someone else in thy place.

Stā pah badlah k'shey bah nūr tsok wās-fawuh.

Set up this target (or, mark) that I may fire at it with the rifle.

Dā nāsha'h wudrawah chih pak topak yey wu-walam.

If thou doest so thou wilt obtain a reward.

Kihasey wu-k'fey ina'am bah wu-gatey.

There is no fear: God is our Protector.

Hits wera'h nah-shah: Khudāe dz'mūjz Sātūnāy daey.

While you may remain in this country do not act oppressively towards anyone.

Tō pah dey mulk k'shey aosa' pah chā kūsāi zūh mah kawa'āi.

O Sir! my wife is unwell: it will be a great favour on thy part if thou wilt grant

Sāhibat tabir minā-jorā'h shawey dey: mihirbāngi bah di wī kīh mā-tah daey

me two or three days' leave to attend her.

Sir! this soldier solicits three days' leave in order to meet his brother who has arrived at a certain village.

Very good; as I know he is a good man, I will consent to his leave.

That soldier, Sir, represents that a letter has reached him from his family, and the Treasury bill, which he had remitted to them three months ago, has not yet reached them.

This affair happened before: what is the fuss and noise about it now?

I was going in company with the Ghalzis towards the head of the Kajāhah valley; and in that same place, on the night in question, such quantities of hail and rain fell, that up to the dawn of the morning we entertained no hope of our lives.

The whole country has become perfectly white with snow.

When I set out it was a pitch-dark night.

drey rwadz rukhsat rā-k'rey chih timar yey k'ram.

Šāhība! dā sipāhī da drowadzo rukhsat ghwari dāpārāh dā mulakāt dā w'ror khpul chih wa-falānī kali tah rā-ghalaey daey.

Shmeh daey; chih yey peizanam jor saraey daey, rukhsat bah yey kabūl shi.

Šāhība! haghah sipāhī 'arz kawī chih dā 'iyāl lah tarafa yey kāghiz rā-ghalaey daey, aw haghah Bīl dā Khizāney, chih drey mīāsh-ey terey shawey dey war-stawalaey wuh, lā nah daey war rasedalaey.

Dā khubara'h pa-khwā shawey wa'h: aos dā dey jagara'h aw sharr-o-shor tsah daey?

Zah hum dā Ghalzio sarah pah sar darey dā Kajāhah tarām; pah haghah dzā'o rā bāndi pah shpa'h hasey jzaley aw bārān wu-woredah, chih tar shabāh pori mūh (or, mū) umīd dā zindagāna'i nah wuh (or, wu).

Tol mulk pah wāwrey tal spin shawaey daey.

Haghah waqt chih rawān sh'wam taka'h tora'h shpa'h wa'h.

Our country is very rugged: it is all hill and dale.

I am much fatigued, and hungry and thirsty to boot.

They have come unseasonably (late). Tell them to come in the morning; at that time I will talk with them.

Whether they be camels, horses, or mules, wherever they may be, and whatever they may be, bring (or, lead) them along.

Who is this man who appears in sight?

Through cowardice Bah-rām did not fight.

Mulk mū der zijz daey: tol ghar aw sama'h daey.

Zah der staraey shawaey yam, aw pratah lah dey hum wajzaey aw tajzaey yam.

Nāwakta-rā-ghalīdī. Dū-i tah wu-wayah chih ṣabāh rā-shī; haḡḡah waḡt bah lah dū-i sarah khabarey wu-k'ram.

Kih ūshān wī, kih āsūnah wī, kih kātar wī, har chir-tah chih wī, aw har tsah chih wī, rā-yey-walah. (*Rāna*)

Daghah saṛaey chih pah nazar rā-dzi tsok daey?

Da nā-marda'i lah ji-hata Bahrām jang wu-nah-k'rah.

### SENTENCES ON GENERAL SUBJECTS.

Who art thou?

I am an Afghān.

What Paṭān art thou by lineage?

I am a Lūrnaey Miānah.

Dost thou understand Pušto? (or, Hast thou acquired Pušto?)

Yes, I understand Puštō, but neither Pukhsto, Pakkhsto, Pasto, nor Pashtū, nor any such nonsense.

Tah tsok yey?

Zah Puštūn yam.

Pah aṣṭī kom Puštūn yey?

Zah Lūrnaey Miānah yam.

Pah Puštō pohejzey? (or, Puštō dī z'dah daey?)

Ho, Puštō kho pohejz-am, wal-e nah Pukhsto, nah Pakkhsto, nah Pasto, nah Pashtū, yā hasey pūch go-e hiṭs na'h pejzanam.

What is thy name?

Yār Muḥammad is my name.

What village dost thou belong to?

I have come from Ūrgūn, and am going to Zarghūn Shahr.

Art thou married or not?

I was married, but my wife is dead.

Hast thou any sons?

How many children hast thou?

How old will the eldest son be?

Is thy father living?

Yes, he is living, but is an old grey-beard.

Is thy mother alive?

My mother is dead.

Hast thou any brothers?

I have one brother.

Is there a son born in thy house, or a daughter?

My wife has given birth to a son.

What is thy name, and what name hast thou given to thy son?

Is thy master within or not?

Stā num tsah daey? (or, Num dī tsah daey?)

Num mī Yāh Muḥammad daey.

Da komey kalī yey?

Lah Ūrgūna rūghalaey ram, aw Zarghūn Shahr tah dzam.

Wāda'h dī kaṛey dey\* kih yāh.

Wāda'h mī kaṛey wa'h, waliṭabarmī mārā'hsh'wa'h.

Dzūman dī shtah?

Tso farzand dī shtah?

Mashar dzo-e (also, zo-e) bah da tso kālo wī?

Plār dī jzwandaey daey?

Ho, jzwandaey daey, wal-e zor spin-jziraey daey.

Mor dī jzwanda'i da'h?

Mor mī m'ra'h da'h.

W'rūnah dī shtah.

Yow w'ror laram.

Stā pah kor k'shey dzo-e shawaey daey, kih lūr?

Tabar mī dzo-e rūwaraey daey.

Nūm dī tsah daey, aw dār dzo-e dī tsah nūm yaśh-ae' daey?

Tashtan dī dananah daey kih-nah daey?

\* See Syntax of the verb, para. 1, page 79.

Is anyone within (the house)?

Master is within.

He has just now arisen from sleep (got up).

Why hast thou come?

Why, during the whole day, didst thou not come?

My house is defenceless.

I was much astonished at this act.

After having dressed thyself come to me.

When he comes inform (acquaint) me.

Come inside.

Sit beside me, friend.

My back itches: scratch it.

I had become as one dejected.

This peach is sweeter than sugar or than confection.

The roof leaks: repair it (mend it).

The cup cracked in my hand and went to pieces.

That (female's) comeliness does not come up to this one's good looks.

Attend to my words, and before going finish this work.

Pah kor k'shey tsok shtah?

Sūhib pah kor k'shey daev.

Aoslah khūba pātsedalacy daev.

Waley rā-ghlaey yey?

Da tsah da-pārah drasta'h rwadz rā-nah-gley?

Kor mi khūshaey daey.

Lah dey kārā mi der ta'j-jub wu-kur.

Zarūkaey āghūstaey pah nazd dz'mā rā-shah.

Har-kālāh chih haghah rā-shi mā khabar k'rah.

Dananah ra-shah.

Yārah, mā tsakhah k'she-nah.

Shā mi khārishtejzi: wu-yey-garawah.

Da lewanaey pah shān shūwaey wum.

Dā shuftālū tār k'and tar halwā khojz daey.

Da khūney chat tsātsi: jor yey k'rah.

Dz'mā pah lās k'shey piān'h wu-chawda'li darey darey sh'wa'h (or, sh'wala'h).

Da highey shā-ist, da dighey wa shā-ist tah nah-rasejzi.

Dz'mā khabara'h wu-manah, aw pa-khwa lah t'lalo (or, pa-khwa tar t'lalo) dā kār pūrah k'rah.

With this affair you have  
no concern.

Pah dey bāb k'shey stic  
hifs gharaz nah-sūtah.

Draw the curtain back  
that there may be some  
light: the room is very  
dark.

Parda'h liri k'rah chā  
rarnā shey: kūna'h dars'h  
tārika'h da'h.

It grows late: it is neces-  
sary we should depart.

Nā-waktejzi: bo-yah chū  
lār shū.

Keep this thing about  
thee (or, with thee): some  
time or other it will be use-  
ful to thee.

Dā tsiz lah dzāna sarah  
wu-sūtah: kalah na kalah  
pah kūr bah dī shi.

Why have you come back  
again?

Waley bi-yartah rā-ghali  
ya'ai?

What business have ye  
here?

Daltah tsah kār lar'ai?

Call that little boy to me.

Haghal wuṛukacy halak  
rā-wu-bolah.

Whom dost thou teach  
now?

Tah chā tah aos sakak  
war-kawey?

At this time, indeed, I  
have no pupil.

Pah dey rwadzo k'shey  
kho shūgird nah laram.

I do not know who thou  
art.

Tah nah pohejzam chih  
tsok yey.

Put this letter (*lit.* paper)  
into an envelope.

Daghal kaghiz pah lifā-  
fa'h k'shey wāchawah (or,  
pah lifāfa'h k'shey dzā-e  
k'rah).

This vessel (basin, pan)  
is filled with water. Empty  
it, but pour out the water  
slowly.

Dā lo-shaey lah aobo nah  
dak dney. Tash yey k'rah;  
waley w'ro w'ro yey to-e  
k'rah.

With what object (desire,  
bent, longing) have you  
come?

Pah kama'h tama'a'h  
sarah rā-ghali ya'ai?

Come inside the door.

Dā warah dapanah rā-  
shah.

Thou startest at this like  
a horse at a post.

Drive away the dogs from  
the house (or, tent): they  
annoy me much.

Blacken Ḥāfiẓ Nūrī's  
beard, it has become  
grizzled.

I have never said so at  
any time.

Weigh this thing how  
much it is.

How much is this thing  
in weight?

Stand in dread of fire, so  
that thy house be not  
burnt.

Do not be heedless of this  
communication.

Do not throw this thing  
away, it will become useful.

Do not trouble me to-day:  
I will talk to thee on this  
subject some other day.

Will 'Umr have reached  
that place by this time?

At the time they were  
coming I was saying my  
prayers.

I had told thee before  
that I would do so, so it  
behoveth me to

Tah lah dey nah hasey  
tarhejzey lakah ās lah naṣh-  
ey.

Lah derey nah spī wu-  
sharāh: qer mi baḍ ḍzini  
rā-ḍzi.

Da Ḥāfiẓ Nūrī jzīra'h  
tora'h k'rah, braga'h shawey  
dey.

Mā hicharey (also, hiṣ-  
kalah) dāsey nah daey way-  
alaey.

Dā tsizah wu-talah chih  
tsombrāh daey.

Dā tsiz pah tol k'shey  
tsombrāh daey?

Lah aorah pah tara'h  
k'shey aosah, chih kor dī wu-  
nah-swadzi.

Lah dey wa-yalo nah bey-  
parwā mah shah.

Daghah tsiz mah-ghærza-  
wah, bah pah kār rā-shī.

Mā tah nan zahmat mah-  
rā-kawah: bæla'h rwadz bah  
pah dey bāb k'shey lah tah  
surah khābarey wu-k'ram.

'Umr bah tar aosa pori  
haghah ḍzā'e tah rasedalāey  
wi?

Haghah wakt chih dū-i  
rā-t'lal namündz mī kāwuh.

Mā tā tah wa-yalaey wuh  
chih dāsey bah wu-k'ram;  
nūr bo-yah chih yey wu-  
k'ram.



After some time we will come.

To-day a woman threw herself into a well.

This boy is very bashful.

Those maidens are very modest.

I passed a long time at Kandahār.

Smell that flower: what delightful perfume it yields.

It behoveth that this business be completed in a short time.

Sell me this thing.

The palm of my hand itches: some say it is a sign of coming wealth, but God knows whether it is true or not.

Thou spendest my money improperly.

Why dost thou grieve so much about this trifling matter (or, affair)?

This is good and that too; both are good.

Bring a needle and thread: my clothes are torn.

All my garments are soiled with mud.

Pas lah tsah mūdey bah mūjz (also, mungah) rā-shū.

Nan yowey shadzey khpal dzūn kū-i tah wu-ghærzā-wah.

Daghlah halak der sharm-nāk daey.

Dū-i pegh-ley dērey hyā-dārey dey.

Dera'li mūda'h mi pah Kandahār k'shey tera'h k'ra'h.

Haghah gul bū-e k'pah: tsah shā-istah bū-e tri pātsi.

Pah lajz sū'at k'shey (or, pah kama'h mūda'h k'shey) dā kār tamām karney boyah.

Dū tsiz pah mā wu-pro-lah.

Warghowaey mi khārichit kawey, aw dzini wā-yi chih dā nashā'h da dāulat da rūt'lo da'h, magar khudā z'dah chih richit'ā daey kib nah.

Tah dz'mā rūpa'i hey-dzā'eah khartsūwey.

Pah dey spuk kār k'shey hoabrah gham tsalarah khūrey?

Dā hum shāch haghah hum shāch: dāwāh shāch di.

Stan aw spangay nāw'pah: dz'mā u'mara'i tsūrey shawey dey.

Tobey jāney mi pah lhaṭo sarah kakarey shawey dey.

They are not five nor ten,  
but more.

I have no small change,  
otherwise this thing is to be  
purchased (*or*, to be bought).

What merit do these men  
possess?

I do not understand the  
purpose of these men.

It does not come within  
my comprehension that from  
them a good action will pro-  
ceed.

Thou wilt be sorry for  
these words hereafter.

I now much regret this  
act.

So-and-so is ill: let us go  
and inquire after him.

This act is incumbent on  
you.

Remind me at mid-day  
(mid-day prayer time), and  
I will do it.

This is a very wonderful  
matter (*or*, thing, &c.): I  
cannot understand it.

In bygone (former) years  
it could not happen so.

But this is a difficult  
matter: it is not to be done  
by him.

I have made a bet (laid a  
wager) with them.

Pindzah nah dī aw nah  
las dī, mīgar zī-āt dī.

Paisey nah-laram, kih nah  
dā tsiz da rā-nīwalo daey.

Daghah saṛi tsah khūbī  
larī?

Da dagho saṛo pah maṭlab  
bāndi nah-pohejzam.

Dz'mā pah poha'h nah  
rā-dzī chih lah dū-īo bah da  
khair kār wu-shī.

Pah dey khabarey pasi  
(*or*, pasey) bah tah armān  
wu-k'rey.

Aos dera'h tobu'h kājzam  
lah dey kārā.

Lār shū, falānaey, mariz  
daey, puštana'h yey wu-  
k'ru.

Dā kār pah tāsū bāndi  
lāzim daey.

Namāz-peshīn tah mā yād  
k'rah, dā kār bah wu-k'ram.

Daghah dera'h nādīra'h  
khabara'h da'h, dz'mā 'aql  
nah pah rasejzi.

Pah pa - khwā kalūno  
k'shey dāsey nah shah ke-  
dalaey.

Wul-e dā khabara'h sak-  
ta'h da'h: da dah kawūlo  
nah da'h.

Mā lah hugho sarah shart  
wu-lārah.

What affliction (*or*, distress) has befallen thee? What art thou annoyed about?

With the will of God, such will take place (*happen*).

What a good master So-and-so is!

He is a most ruthless fellow.

He is a most wrathful officer.

Oh friend! usedest thou to do this?

If Maḥmūd comes I will give him a book.

If you cultivate knowledge you will obtain respect.

Uṣmān is gone, friend! he was a good man: may God reward him!

Oh Khān! may God long preserve thee!

This man snores in his sleep.

I want to sneeze, but cannot.

Why hast thou shown so much tardiness in coming? Didst thou meet with any obstruction?

Take a broom and sweep the place.

Light the fire and put out the lamp.

Pah tā bānditsah tangsa'h da'h? Pah tsah swadzey?

Da Khudāe pah ḥukan sarah bah hasey wu-shī.

Falānaey tsah shreh tsash-tan daey!

Lali ḥadda zī'āt der nā-kāra saraey daey.

Haghah tar ḥadda der kahr-jan sardār daey.

Yārah! dā kār bah dī wu-kar?

Kih Maḥmūd rā-shī kitāb bah war-k'ram.

Kih 'ilm kar'āi 'izzat bah mūm'ai.

Uṣmān wu-lār yārah! shāh saraey wuh: Khudāe dī khair war peśh k'ri!

Khān Ṣāhibā! Khudāe dī tar der jzwandaey larey!

Daghah saraey pah khūb k'shey kharkaey kawī.

Ghwāram chih wu-n'jzam lekin n'jzalaey na-sham.

Pah rā-t'lo k'shey dī wali hasey der dirang (*or*, dzand) wu-kar? tsah n'shata'h rā peśha'h sh'wa'h (*or*, ar peśh shah)?

Ribūz (*or*, rībūz) wākhlah aw dzā'e tah jārū k'rah.

Aor bal kā aw chiragh mar k'rah.

I have no appetite: I am not hungry: I do not desire anything.

Dost thou not know the difference between right and wrong?

Why dost thou bark like a dog?

Such pain comes over me that I am unable to bear it.

Hast thou seen my helmet anywhere?

You made inquiry of me before.

Do not keep the fast at this time, for thou art sick.

Open the door.

I may have opened it.

Open the chest.

Alas! alas! what is this thing that thou hast done?

Salim brought me by force.

The *kūzī* of our city is very just, and men of learning he cherishes much.

Does any acquaintance exist between thee and So-and-so?

I do not know who he is.

What dost thou call this thing?

This is called a *lungī*.

Where are such things made?

Wulgaḥ mī nah-kejzī: lewāl nah yam: *hīts* nah *ghwāram*.

*Hīts* *khabar* nah yey pah *ḥarām* aw pah *ḥalāl*?

Waley da spī pah *shān* *ghāpey*?

Dā rangah dard rā-dzī chih z'*ghamalaey* yey nah sham.

*Khol* mī dī chartah *līdal-ae*y daey?

Tāsū lah mā nah pa-*khwā* *puštana*'h wu-k'ra'h.

Pah dey *rwadzo* k'shey *rojza*'h mah *nisah* chih *mariz* yey.

War *prā-nadzah*.

*Khalās* *karaey* bah mī wī.

*Sandūk* *khalās* k'rah.

D'reghah! D'reghah! *tsah* *kār* daey chih dī wu-kar?

Salim zah pah zor botam.

Dz'mūjz. da *shahīr* *kūzī* der *'ādil* daey, aw da *'alim-āno* *shah* *tarbiyat* *'akwi*.

Stā aw da *falānī* *tar* *mi-yandz* *tsah* *pejzand-galwī* *shtah*?

Zah yey nāh *pejzanam* chih *tsok* daey.

Dā *tsiz* *tsah* *boley* (or, *Dey* *tah* *tsah* *wa-yey*?

Dā *lunga*'i *wa-yaley* *shey*.

*Hasey* *tsizūnah* pah kam *dza-e* *jorejzī*?

These words are contrary to reason.

I have not the heart to do this (*or, lit.* My heart does not desire that I should do so).

I do not desire to come.

My heart does not incline me to go.

This is a momentous affair: it requires to be done with reflection (*or, carefully*).

I ran at such a pace that all became astonished.

I went to the bāzār on Friday.

Jalāl said thus before the magistrate (*or, official*).

Thou art a mean fellow that thou hast done this thing.

I am certain that this is thy doing.

Why hast thou not informed me?

These words of mine are for thy advantage, if thou (but) knowest.

First look to your own advantage and injury.

Whatever thing pleases thee, take it.

This is a bygone affair (matter): it is not good to remember it in any way.

Dā khabarey lah 'aḳl nah lirey dey.

Z'rah mī nah-ghwāyī chih basey wu-k'ram.

Nah ghwāram chih rāsham.

Z'rah mī nah kejjī chih dzam.

Dā girān kār daey: pah fikr sarah karāey bo-yah.

Pah basey z'ghāsta'h wu-z'ghāstam chih ṭol ḥairān sh'wal.

Da Jum'ey pah rwadz k'shey bāzār tah lāram.

Jalāl da ḥākim tar makha basey wu-wa-yal.

Tah spuk sarāey yey chih dā kār dī karāey daey.

Yāḳin mī daey chih dā da stā k'rah daey.

Tā waley mā khabar karāey nah daey?

Dā wa-yal mī stā da sūd dī kih pohejzey.

W'rumbāey khpul sūd o zi-yān tah wu-gora'i.

Har tsiz chih dī khwaṣh wī wā-yey-khlah.

Dā tera'h khabara'h da'h: yādawul yey pah hīs shān shāh nah da'h.

This information (*or*, account, rumour, &c.) emanated from the city.

Come at noon : at present I am not at leisure.

A long time has elapsed : what, has not that man arrived yet ?

Sprinkle water here to lay the dust (*lit.* that the dust may lie).

We are now freed of all our griefs.

While you were coming I was donning my clothes.

Boil water and get some tea ready.

I took fifty rūpis on loan (*or*, I borrowed fifty rūpis).

To whom shall I give the money ?

I gave them to Daulat.

'Umr, Yūsuf, and Ismā'il (all three) beat Aḥmad.

I beat Khalil : I gave him such a beating that he will remember it.

I saw 'Isā when we were (both) riding.

I saw Farid while he was being beaten.

The water is risen level with the wood.

One rūpī is a great deal between thee and Jamāl too.

Dā khābara'h lah śhahra wu-wata'h.

Gharma'h rā-shah : aos waz-gar nah yam.

Der waḳt ter shah : āyā haḡhaḡ sarāey talī aosa lā rā-ghalaey nah daey ?

Aoba'h daltah wu-pāshah chih dūrey k'shenī.

Aos lah ṭolo ghamo bey-gham yū.

Chih tāsū rā-t'la'āī mā n'mara'i āḡhustaley.

Aoba'h wu-yashawah aw chāhey tai-yārey k'rey.

Pindzos rūpā'i mī pah por wākhistaley.

Rūpā'i wa-chā-tah war-k'ram ?

Mā wa Daulat talī rūpā'i war k'rey.

'Umr, aw Yūsuf, aw Ismā'il Aḥmad yey wu-wahah.

Khalil mī wu-wahah (*or*, Mā Khalil wu-wahah) : pah hasey wahal mī wa-wahah chih yād bah yey larī.

Mā 'Isā pah sparli k'shey wu-lid.

Farid mī wahalaey wu-lidah.

Aoba'h lah largī sarah barābarey sh'wey.

Ḍera'h da'h yowa'h rūpā'i pær tū lah Jamāl sarah.

I brought Ibrāhīm on thy account.

All are not the same alike: some are oldsters, some youngsters, some old, some young.

He is a great wag (wit, satirist, &c.).

Such may be the case or not, but if he is wise he will not practise his jokes upon us.

Do not practise thy pleasantries upon me if thou art wise.

If you act according to this advice (*lit.* speech, &c.) you will obtain much advantage.

I cannot imagine that from this good will accrue.

He did not see me, but I saw him.

Do not say anything to them on this subject.

They are base people: they never act honestly.

Do not act like an ass: use manliness in thy doings.

Had we laughed, they would have been greatly pleased.

May God preserve thee, but do not forget us.

Ibrāhīm mī stā pah sabab rā-wost.

Tol pah yowah shān nah dī: tsok masharān, dzinī kasharān dī, tsok zor, dzinī dzwān.

Haghah der toki saracy daey.

Hasey bah wi kih bah nah wi, waley kih hošhyār daey lah mūjz sarah tokey bah nah k'ri.

Lah mā sarah tokey mah kawah kih hošhyār yey.

Kih 'aml pah dā wa-yal wu-k'ra'āi der khair bah mū-m'āi.

Dz'mā pah poha'h nah rā-dzi chih lah dah da khair kār wu-shi.

Zah yey nah lidalam, waley mā yey wu-lidah.

Hugho tah pah dey bāb k'shey hiṣ mah-wā-yah.

Haghah kam aṣl khalk dī: hiṣ-kalah yey riṣti'ā nah kawal.

Da kh'rah pah dod (or, pah-shān, or, ghundey) kār mah-kawah: saracy-tob pah kār kharts k'rah.

Kih mūjz khandali wāc, dū-i bah der khwaṣh shawī wū.

Khudāe dī wu-sātab, waley mūjz mah herawah.

God bless thee! (or, God be good to thee, &c.)

May God preserve you: I have committed you unto God.

This is a very upright person.

They are honest men.

That is an honest woman.

These are upright women.

That is a very old and toothless old woman.

Fetch twenty-one rūpis from him.

Take this melon from him.

That woman has fallen in love with (or, become attached to) him.

I understand that thou art in love with Nāsir's daughter; in fact, that thou art mad after her.

They are my friends, if thou understandest.

What sort of friendship (also, intimacy) is it that thou showest towards them?

I will sing a ditty, do thou pipe a little.

Wish, Khudāo dī pah zer-ma'h shah!

Da Khudāe pah āmān: pær Khudāe mī supārālī ya'āī.

Hā-yah der rīshṭīnacy saracy dacy.

Haghah rīshṭīnī sarī dī.

Haghah rīshṭīney khadz-a'h da'h.

Daghah rīshṭīnī khadzey dey.

Haghah dera'h zara'h kan-qāsa'h da'h.

War dzakhah yow-wīshṭ rūpa'ī rā-w'rah.

Dā sardah lah haghah dzakhah wākh-lah.

Palāna'ī khadza'h pah haghah bāndī mayana'li shawey dey.

Pohējzam chih da Nāsir pah lūr bāndī, mayan yey; balkih pāsey\* lewanaçy yey.

Haghah dz'mā āshma'eān: dī kih pohējzey.

Dā kam rang: da āshnā'ī da'h chih lah haghah sarah tah yey kawey?

Zah bah landa'ī wāyan, tah tsakha shpela'ī wu-wah-ah.

\* For this form of *pas* and *yey* combined, see Dictionary, page 1105.



What dost thou do (or, occupy thyself in) at home?

I pass my nights in idleness.

Is there a son born in thy house, or a daughter?

My wife has given birth to a son.

What is thy name, and what name hast thou given to thy son?

'Umr's father and mother are both blind.

His sister is a widow, and his mother is grown very aged.

Women generally are weaker than men.

My intention is not such that I would lend out money on usury: if thou imaginest such thou dost not understand.

These two youths are my foster brothers, and that man is my middle brother.

That is a very pretty girl.

She is our foster sister.

Which among these brothers is the youngest, and which the oldest?

... a good man.

Pah kor k'shey tsah kār kawey?

Pah bey-kārī shpey terawum.

Stā pah kor k'shey dzo-e shawacy daey kih lūr?

Ṭabar mī dzo-e rāwācy daey.

Nūm dī tsah daey, aw pah dzo-e dī tsah nūm yaśhaey daey?

Da 'Umr plār mor dwār-ah rāndah dī.

Khor yey kunḍa'h da'h, aw mor yey spīnsara'h shawey da'h.

Khadzey akṣar tar saṟo nah kam-zorey dī.

Nī-yat mī dā rangah nah daey chih pah sūd bāndi rūpa'ispari k'ram: kih dāsey aṭkalawey nah pohejzey.

Daghah dwah dzwānān dz'mā da tī w'rūnah dī, aw haghah saṟaey dz'mā miyandzwaey w'ror daey.

Dā ḍera'h shaista'h jina'i da'h.

Dz'mūjz tī khor da'h.

Lah hugho w'rūno nah kam yow mashar w'ror daey, kam kashar?

Dā (or, daghah, or, hāyah) shāh saṟaey daey.

Dā (or, daghah, or, hāyah) shāh saṟi dī.

This is a good woman.

These are good women.

What sayest thou to poor me?

Would that Raḥmān had come!

I swear, by God, that I never drink wine.

Who said so? Hast thou heard so?

This fellow contends with me.

What! did Shāhbāz strike thee?

O brother! hear my words!

Islām Kḥān is a great man; he is very rich.

If you come to me I will give you a present.

I shall not read with my pupils to-day, because it is Friday.

I am the third generation (third in descent) from Mullā Muḥammad.

This thing has come into my hands gratis.

Take out the meal from

Dā (or, dagḥah, or, hā-yah) sha'h khadza'h da'h.

Dā (or, dagḥah, or hā-yah) shēy khadzey dey.

Mā khwār tah tsah wā-yey?

Kāsh-kī Raḥmān-rā-ghal-ae yāe!

Qasm Kḥudāe jzo kih sharāb hiṭs kalah wu-ts'sham.\*

Hasey chā wu-wayal? Tā hasey ārwedalaey daey?

Dā sarāey lah mā sarah jang kawī.

Tsah! Shāhbāz wu-wahaley?

Āi w'rorah, dz'mā khabarey wār-wah!

Islām Kḥān lo-e sarāey daey; ḡer daulat larī.

Kih mā tah rā-sha'āi in'ām bah dar k'ram.

Nān zah wa-shāgirdāno tah sabak nah-wā-yam; chih juma'h da'h.

Lah Mullā Muḥammad nah zah dreyama'h peṛa'i yam.

Dagḥah tsiz mī weṛiā pah iās k'shey wataey daey.

Dā warah (or, aorah) tri :

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\* *Lit.* "It is an oath by God if I ever drink wine." Conscientious Musalmāns will not take an oath.

the hand-mill, and make bread with it.

To-night give an entertainment to five or seven persons.

I am become somewhat hungry: I will eat some meat.

Bring me a little salt.

I have lost a thing: if thou hast seen it bring it to me.

Unto whom did the lot fall?

In this affair you have wearied us much (greatly).

My sleeve is very loose (or, open): tighten it a little (somewhat).

The kid sucks its mother's teats.

Pull up (root up) the tree from that place and plant it in another: it will strike.

My father has cows, and I am his cow-herd.

That cow is a stranger: it is not my property.

Is this mountain-goat a female or a male?

Upon what ridges do the mountain-deer generally feed?

michan wu-bāsah, aw mar-a'i tri pakḥah k'rah.

Nan shpey lah da pindzo aowo kaso melmasti'ā wu-k'rah.

Zahlakūṭey (also, lakūṭey) wajzaey shawaey yam: tsah ghwashey wu-khūram.

Lakūṭey mālgā'h rā-larah rā-k'rah.

Yow tsiz mī wuruk shawaey daey: kih bah tā lidal-ney wey rā-yey-k'rah.

Hiska'h da chā pah nāmah wu-khatala'h (or, Pacha'h pah chā bāndi pre-watala'h)?

Pah dey kār k'shey tāsū mūjz der starī karī yū.

Lastūrnaey mī der ārat daey: tsakhō yey tangk'rah.

Wurghūmaey da mor ti rawī.

Dā wana'h lah haghah dzā'ea wu-kājzah aw. bael dzā'e yey kejzdah: wu-bah-lagī.

Plār mī ghwā (in Western Afghānistān the plural is ghwāwī) larī: ghobah yey zah yam.

Dā ghwā prada'i da'h: dz'wā māl nah da'h.

Dā ghartsa'h khadza'h da'h kih nar daey?

Sijzey pah komo warsako bāndi aksir tsarī?

Where is thy home?  
At Ghwarā'h Margha'h.

That is a very distant country (*also*, home, &c.): God only knows how we shall reach it.

Do not entertain (nourish) any hope from it: you will not obtain any advantage therefrom.

Call him hither who is standing at the gate: I have business with him.

There is neither room within nor without: where shall I recline (repose) myself?

Thou art not equal to me in height.

Inform the master of the house that I have come.

He is not within (not at home): he has gone out.

A man was going along the road with some woman. Another man met them, and he inquired of the man, "What relationship is there between this woman and thee?" He replied, "My mother-in-law and her mother-in-law are mother and daughter." What relationship, therefore, bears this woman to the man?

Kor dī chartah daey?  
Pah Ghwarā'h Margha'h daey.

Dā der liri waṭan daey:  
Khudāo z'dah tsah-rang bah war wa-rasejzū.

Hits umīd lah haḡlah mah lar'ai: fā-īdah bah nah tri wu-wīn'ai.

Haḡlah chih pah wara bāndi walār daey rū yey wu-bolah: kār pah laram.

Nah dānanah dzā'e shtah nah dabāndi: chartah arkh wu-lagawum?

Tah pah kadd k'shey: dz'mā barābar nah yey.

Da kor tsashtan rā-khabār: k'rah chih zah rā-glaey yam.

Dānanah nashtah: dā bāndi watalaey daey.

Yow saraey lah komēy shadzey sarah pūr lārī tā-i (E., tah). Bəl saraey pūr pešh shah, suwāl yey tri wu-kar chih "dā shadza'h stā tsah da'h?" Dah war-tah wu-wey, "Dz'mā khwāshēy dā dey khwāshēy sarah mor aw lūr dī." Nūr dā shadza'h dā dey sarī tsah, kejzi?

## WISE SAWS AND SAYINGS.

Entertain not the hope of faithfulness from the base.

Error on the part of the honourable is not to be expected.

The base possess not faithfulness: (nor) the noble faithlessness.

Acquire knowledge, for it is glory in religion and the world.

This world is the field of the world to come: that which you sow that you will reap.

Guard thyself from ignorance, for it is dishonour both in religion and the world.

Every one is ignorant of his own faults.

Grieve not about what has passed, for it will not come back again.

To give abuse to anyone, or to terrify one out of one's life, is not the act of a man.

The acquaintanceship of a hundred years becomes severed in a moment.

No human being is free from fault: all are stained with sin.

The kid lies down by its mother's side.

Lah bad-aṣlah da wafā umīd wa-mah-k'rah.

Lah aṣlah da khatā umīd nah kejjī.

Bad-aṣl wafā nah larī: nek-zāt bey-wafā'i.

'Ilm z'dah k'rah, chih 'izzat da dīn aw da dunyā daey.

Dā dunyā kišt da ākhirat daey: har-chih kar'āi haḡhah bah re-b'āi.

Lah jahla dżān wu-jz'-ghorah, chih bey 'izzatī da dīn aw da dunyā da'h.

Har tšok pah khpul 'aib nā-poh daey.

Da ter shawaey kār ārmān mah kawah, chih bi-yartah pah lās nah rā-shī.

Peghor war-kawul wa-chā-tah, yā tšok lah dżāna tarhawul, da maṛo kār nah daey.

Da salo kalo āshuā'i pah yowah dam ghwutsa'h shī.

Hits bani adam lah gunāha khalāṣah nah daey: tōl pah gunāh alūdah dī.

Ser-la'i da mor pah tšang k'shey pre-w'zī.

The brown (dusty brown, *lit.*) dog is the wolf's brother.

As the forest is, so is its jackal.

Do not eject the water from the eyes of the blind.

If the mountain is a fortress, there is a road on the summit of it.

Than two raisins one date is good.

The sport of an ass is either wind from behind or a kick.

Death on a full belly is good.

Before reaching the water doff not the sandals.

From an empty gun two persons quail.

Drive a thief, but not to the house.

It is a great art to do the right thing at the right season.

Slow and steady wins the race.

Pride at last shall have a fall.

Example is better than practice.

The most insignificant persons are generally the most presuming.

Better be wise by the misfortunes of others than by your own.

Khmer spacy da lewah w'ror daey.

Lakah dzaugal basey yey chaghul.

Da rundo stargo noba'h mah-būsa'h.

Ghar kih hiār daey, pah sar yey lūr dey.

Tar dwey wafsky yow khurmā shā'h.

Da kh'rah bāzī yā goz yā laghata'h.

Marg pah dak nas shme'h daey.

Pa-khwā tar aobo gāw-li mah kājzah.

Lah tasha'h topaka'h dwah kasa werejzī.

Ghal wu-shārah, magari nah tah kor.

Lo-e hunr daey kawul da lā-ik kār pah munāsib waqt k'shey.

Qarār aw ṣābit-kadam, shart gaṭī.

Maghrūrī kho bah ākhir pre-w'zī.

Tamṣil bih-tar daey tar pand kawulo.

Der spuk aw nā-kārah khalk akṣar lah ṭolo nah lā tar haddah gustākh dī.

Bih-tar daey hoṣhyār sh'wal lah āfato da nūro tar āfato khpulo.

There is no eye like the master's eye.

One man's meat is another man's poison.

A bird in the hand is worth two in the bush.

Stretch thy arm no farther than thy sleeve will reach.

Old birds are not caught with chaff.

Avoid too powerful neighbours; for, should there be a collision, the weakest goes to the wall.

It is one thing to propose, another to execute.

They who neglect their old friends for the sake of new, are rightly served if they lose both.

He that prays harm for his neighbour, begs a curse upon himself.

In choosing allies we must look to their power as well as their will to aid us.

Nah-shtah hīṭṣ starga'h lakah starga'h da tsashtan.

Khawāra'h da yowah shakhṣ zahr da bael da'h.

Yow murghah pah lās k'shey shæh daey tar dwo nāsto pah būtaey.

Tar aojzwālāey da las, tūrno khpulo lās mah-ghaz-awah.

Zārah murghān pah prār-ah nah-giriftārejzi.

Parhez wu-kra'aī lah dero zorawaro ham - sāyagāno; tsalarah chih kih sarah wu-n'shal'aī, haghah chih kam-zoraey daey tabāh bah shī.

Wrāndi kawāl da tadbir yow tsiz daey, magar pah amī rā-w'ral buel tsiz.

Haghah kasān chih ghaf-lat pah nisbat wi kadimi dostāno tah da-pārah da nawio dostāno kawī, kih dwārah wuruk k'ri lā-ik daey.

Haghah tsok chih du'ā da-pārah da zi-yān da hum-sā-yah khpul kawī, iltimās da balā pah khpul dzān kawī.

Pah ghwarah kawulo da 'ahdiāno har 'kalah chih nazar wa-marzi-tah da dū-i da-pārah da madad dz'mūjz kawū bo-yah chih pær tawūu da dū-i hum nazar wu-k'ri.

He who incites to strife  
is worse than he who takes  
part in it.

There is more danger from  
a pretended friend than  
from an open enemy.

The worth of money is  
not in its possession, but in  
its use.

The quarrels of friends  
are the opportunities of  
foes.

Facts speak plainer than  
words.

Retribution, though late,  
comes at last.

Presumption begins in  
ignorance and ends in ruin.

It is too late to whet the  
sword when the trumpet  
sounds to draw it.

One good turn deserves  
another.

Better scare a thief than  
snare him—drive a thief,  
but not towards the house.

When our neighbour's  
house is on fire, it is time to  
look to our own.

Hagħah saŕaey chih da-  
pārah da jang nūr pātawī  
der bad daey tar hugħo  
chih pah k'shey sharik di.

Lah libāsī dostah zī-ātey  
khaṭra'h da'h tar zāhiri  
dušhmanah.

Fazilat da daulat pah  
darlaī k'shey da hagħah  
nah-shtah, bulkīh poh kār  
rā-w'alo da hagħah daey.

Jagrey da dostāno fursat-  
ūnah da dušhmanāno di.

Jzaba'h da hāl faṣīh tar-  
a'h da'h tar jzaba'h da maḡāl.

Jazā, kilh tsah hum pah  
dirang wī, magar pah ākhir  
kho rā-dzi.

Gustākhi pah jahālāt,  
sharū' kejzī aw pah tabāhi  
k'shey tamāmejzī.

Har-kalah chih karnā wa-  
haley shī da k'shalo da-tūrey  
wakt da-pārah da terawalo  
da highey ter shah.

Fi'l da naḡa'z wājibu-l-  
'iwaz daey.

Werawul dā gh'lah bih-  
tar daey tar āchawulo yey  
pah dām k'shey—ghal shār-  
ah magar nah tah kor.

Har-kalah chih pah kor  
da hum-sāyah dz'mūjz aor  
jagedalney wī, wakt daey  
chih mūjz khabardārī da kor  
khpul wu-k'fū.



A coward can be a hero at  
a distance; it is the presence  
of danger that tests pre-  
sence of mind.

It is a wise son who knows  
his own father.

Nā-mard lah lirī bahādur  
kedalaey shī; magar hūzūr  
da khatrey daey chih āzmā'  
īsh̄t da z'rah-war-tob kawī.

Der 'ākil dzo-e daey chih  
khpul plār pejzanī.

Fortune is like unto a potter: it fashioneth and  
breaketh:

Many, like unto me and thee, it hath created and  
destroyed.

Dā falak kulāl daey; s̄azawul aw mātawul kā:  
Der yey mā wa tā ghundi paidā k'ral hum fanā.

He who placeth any hope upon the fabric of this world,  
Embarketh, on a tour of the ocean, in a paper boat.

Chih umīd pah 'imārat da di dunyā ka,  
Da kāghiz pah kīsh̄tī sair da daryā ka.

A spoiled son taketh not to discipline and instruction;  
And a shaded palm-tree yieldeth not ripe dates.

Nāzawulaey dzo-e nah ākh-li adab;  
Aw da seo-rī pakhl nah nisi ratb.

The deeds of men will be many, (and) their words few;  
But the acts of recreants are few, and their boastings  
many.

Da mardāno kardah der, wāyal yey lajz wī;  
Da nā-mardo 'aml lajz wī, der yey lāf wī.

# PUSHTO MANUAL.

## PART III.

### VOCABULARY, ENGLISH AND PUSHTO.

#### ABBREVIATIONS.

[*n.* noun; *a.* adjective; *v.i.* verb intransitive; *v.t.* verb transitive; *ke.* where the auxiliary kedal is used; *ka.* where kawal is used; *ad.* adverb; *co.* conjunction; *pr.* preposition; *po.* post-position; and *in.* interjection.]

#### A.

##### *abandon—ablution.*

- abandon*, v.t. pre-jzdał, pre-šhodał, pre-šh'wał.  
*abandonment*, n. pre-šhodana'h, pre-šhowuna'h.  
*abase*, v.t. spukaŭul.  
*abatement*, n. spuk-wālaey.  
*abash*, v.t. sharmawul.  
*abate*, v.i. kamedal, lajzedal; v.t. kamawul, lajzawul.  
*able*, a. tuwānā; *to be able*, v.i. tuwānedal, v.t. tuwān laral, tākat laral, zor'laral.  
*ability*, n. was, yarz, tākat.  
*ablution*, n. ghul, (ceremonial) waḡū.

*abode*, n. astogah, dzā'e, mishta'h.

*abolish*, v.t. maukūf ka., man'a'h ka.

*abominable*, a. palīt, bad, kraka'h, stukh.

*abominate*, v.i. stukh lagedal, bad manal, kraka'h ākhīstal.

*about*, ad. chāper, chāperah; pr. (relating to) da-pārah, (time and place) najzdey, (quantity) pah andāz, pah hisāb.

*abreast*, ad. tsang-pah-tsang.

*abroad*, ad. pah pradī mulk k'shey.

*absence*, n. ghair hāziri, (separation) beyal-tūn, hijrān.

*absent*, a. ghair hāzir, na-shtah, (separated) beyal, (in mind) dūb pah fikr k'shey.

*abstain*, v.t. parhez ka., pāl ka., dzān sātāl, lās ākhīstal.

*abstemious*, a. parhez-gār.

*abstract*, v.t. k'shal, kājzal, beyalawul.

*abundance*, n. der-wālaey, tal-wālaey, wadānī.

*abundant*, a. der, f'rewān, tal.

*abuse*, n. sh'kandzal, kanzal, peghor; v.t. peghor war-ka-wul, sh'kandzal, or kanzal ka.

*accept*, v.t. manal, pasandawul, ākhīstal, khwaśhawul.

*acceptable*, a. ghwarah, khwaśh; to be acceptable, v.i. pas-ankedal, ghwarah ke., khwaśhedal.

*accident*, n. hādīsa'h, āfat, wāqī'a'h.

*accidental*, a. qazā'i, kismatī.

*accidentally*, ad. pah sahwa'h, pah qazā.

*accommodate*, v.t. dzā'eawul, atsarnal.

*accommodation*, n. dzā'e.

*accompany*, v.i. mal-garī ke.

*accomplice*, n. mal-garaey, sharīk.

*accord*, n. rogħa'h, jorīst, pakhlulā-tob; of one's own, ad. pah khpulāh, pah khpul sar, lah khpulāh andā; of one, yow-z'rah, yek-jihat; according to, pah-sarāh; (custom) pah dastūr sarah; accordingly, ad. dzakah, lah dey jihata, tro.

*account*, n. hisāb, shumār, (relation) kīssa'h, bayān; v.t. gūrnal, pohedal, shmeral.

*accoutre*, v.t. āghustal, m'lā tarāl, drasta'h or wasla'h āghustal.

- accoutrements*, n. drasta'h, wasla'h.  
*accumulate*, v.i. toledal; v.t. tolawul.  
*accurate*, a. rištī-ā, jukht.  
*accusation*, n. tor, tuhmat, da'wa'h; v.t. tuhmat taral or wayal, tor pori ka.  
*accuser*, n. mudda'i.  
*ache*, n. khūjz, randz, dard; v.i. randzūredal, khūjzedal; v.t. dard kawul.  
*acquaint*, v.t. pohawul, khabarawul, khabar ka.  
*acquaintance*, n. āshnā-e, pejzāndah, pejzandana'h.  
*acquaintanceship*, n. pejzan-galwī.  
*acquire*, v.t. gaṭal, mūndal, hāṣilawul.  
*across*, ad. pori, pori ghūrey.  
*act*, n. (action) kawuna'h, k'rah, kār, 'aml; v.t. kawul k'ral, 'amal ka.  
*active*, a. takrah, chālāk.  
*actively*, ad. pah chālākī sarah.  
*activity*, n. chālākī.  
*actor*, n. kawūnkaey, k'ṛūnkaey.  
*acute*, a. terah, sakht; hoṣhyār, pobānd.  
*admonish*, v.t. naṣīhat ka.; to accept admonition, naṣīhat ūkhistal.  
*advance*, n. w'rāndī; v.i. w'rāndī ke.  
*advantage*, see profit.  
*adversity*, n. tangī, tangsa'h.  
*advice*, n. pand; to advice, v.t. pand wa-yal.  
*afar*, ad. liri.  
*afraid*, v.i. tarhedal, weredal.  
*after*, ad. and pr. pas, w'rūsto.  
*again*, ad. bī-ā, bi-yartah.  
*age*, n. 'umr.  
*agreement*, n. itta-fāk; to agree, v.t. manal, kabūlawul.  
*aid*, n. hapa'h, komak, madad, marasta'h; to aid, v.t. hapa'h ka., marasta'h ka., madad war-kawul.  
*ailment*, see sickness.  
*alarm*, n. wera'h; to alarm, v.t. werawul.  
*alight*, to, v.i. kūzedal.  
*alike*, see similar.

*alive*, a. jzwāndaey.

*all*, a. ʔol, wūrah.

*allot*, see *distribute*.

*alms*, n. *khair*, *khairāt*; *to give alms*, v.t. *khairāt* ka.; *to*

*beg alms*, v.t. *khair ghoštal*.

*alone*, a. yawāḍzaey.

*along with*, ad. sarah, lah sarah, pah sarah

*also*, co. hum.

*alter*, see *change*.

*although*, co. agar-chih.

*always*, ad. tal, har-kalah.

*amass*, *to*, v.t. ʔolawul, jama' kawul; *amass wealth*, *to*, v.t.

*daulat ʔolawul*.

*ambuscade*, or *ambush*, n. psūnaey, paṭ-gana'i; *to lie in*

*ambush*, v.t. pah psūni k'shey k'she-nastal, paṭ-gana'i ka.

*ancestor*, n. jadd, plār-nikwāh.

*ancient*, see *old*.

*ankle*, n. parkaey, *khatgaraey*, gīṭa'i.

*anger*, n. b'ros-wālaey. *khafagi*, kahr.

*angry*, a. *khafah*, b'ros, *ghuṣṣa'h-nāk*; *to become angry*, v.t.

kahr ka., b'rosedal, v.i. *khafah* ko.; *to make angry*, v.t. b'rosawul.

*animal*, n. dzān-dār, dzanāwar.

*annoy*, *to*, v.t. pārawul, rab-rawul.

*answer*, n. dzawāb; *to answer*, v.t. dzawāb ka., dzawāb war-

kawul.

*ant*, n. meizaey; *whitē ant*, hōey-nah.

*antagonist*, see *enemy*.

*antelope*, n. aosaey, chikāra'h, hosaey.

*antimony* (for the eyes), n. rāujah.

*anvil*, n. sh'kar.

*anvil*, n. sanqān.

*anxiety*, n. andeshna'h, gham, fikr, andoh.

*anxious*, a. andesh-mān, gham-jān, fikr-mān.

*any*, a. tsok, tsāh.

*apart*, a. beyal, judā, yawāḍzaey.

- apartment*, n. *khūna'h*, *dzā-e*.  
*apparel*, n. *āghūstan*, *zarūkī*, *n'waracy*.  
*apparent*, a. *isargand*, *sh'kārāh*.  
*appear*, v.i. *isargandedal*, *sh'kārāh* ke., *m'alūmedal*.  
*appearance*, n. *isilra'h*, *šūrat*, *shakl*.  
*appease*, v.t. *sarawal*, *pakhulū* ka.  
*appetite*, n. *wulga'h*, *l'wajza'h*.  
*applaud*, see *commend*.  
*applause*, see *praise*.  
*apple*, n. *marna'h*.  
*applicable*, a. *munāsib*, *joṛ*.  
*application*, n. *kośhish*, *mihnat*, *sawāl*, 'arz.  
*apply*, v.t. *lagawul*, *pori tarāl*, *pori* ka., *sawāl* ka., 'arz ka.;  
vi. *barūbaredal*, *joredal*, *lagedal*.  
*appoint*, v.t. *k'she-nawal*, *wudrawul*, *gumāral*, *muḥarrar*  
ka., (a time) *wa'da'h* ka.  
*apprehend*, see *seize*.  
*apprehension*, see *fear*.  
*apprize*, v.t. *khavarawul*, *āgāh* ka.  
*approach*, v.i. *najzdey* ke.  
*approbation*, or *approval*, n. *pasand*, *pirzo*, *razā*, *khwaśhī*;  
*to approve*, v.t. *pasand* ka., *khwaśhawul*, *shūzhal*, *manal*.  
*apt*, a. *munāsib*, *lā'ik*.  
*arable*, a. *shūd-yār*, *da karalo*.  
*arbitrate*, v.t. *gwāshal*.  
*arbitration*, n. *gwāsh*.  
*arbitrator*, n. *gwāsh-grandacy*.  
*ardour*, n. *tod-wālaey*, *todūkhā'h*.  
*arduous*, a. *sakht*, *grān*, *drūd*.  
*argument*, n. *dalil baḥs*, *hujjat*.  
*arid*, see *dry*.  
*arise*, v.i. *pātsedal*, *khatal*, *wūredal*, *wamrean*.  
*arm* n. (*lit.* hand, but also signifying the whole arm), *lās*,  
(*from wrist to elbow*) *letsa'h*, *sangal*, (*above the elbow*)  
*gardney letsney*, *ṭor-gīaracy*.  
*armed*, a. *m'lā-tarālaey*, *wasla'h-dār*; *to arm*, *m'lā tarāl*,  
*darasta'h āghostal*.  
*armpit*, n. *t'kharg*, *āpkh*, *trā'h*.

*arms*, n. *drasta'h*, *wasla'h*, *tūra'h-dāl* (lit. sword and shield).

*army*, n. *fauj*, *lashkar*.

*around*, ad. *chāper*, *chā-perah*, *chār-chā-perah*.

*arouse*, v.t. *pātsawul*, *wishawul*, *baidārawul*.

*arrange*, v.t. *joṛawul*, *tandal*, *khejzdal*.

*arrangement*, n. *zerma'h*, *joṛisht*, *tartīb*.

*arrival*, n. *rātag*, *rātah*, *rā-t'lane'h*, *rasedana'h*.

*arrive*, v.i. *rā-ghlal*, *rā-t'lal*, *rasedal*.

*arrogance*, see *pride*.

*arrow*, n. *ghashaey*.

*artful*, a. *chal-bāz*, *hīlah-bāz*.

*artizan*, n. *kārigar*, *peshah-war*.

*artillery*, n. top-*khāna'h*.

*as*, co. *hasey*, *lakah*; *as if*, *lakah chih*, *garnah*.

*ascend*, v.i. *khatal*, *portah ke*.

*ascend*, n. *khātah*, *khatana'h*, *l'wara'h*.

*ashamed*, a. *pashīmān*, *sharm-sār*; v.i. *pashīmān ke*, *sharmedal*.

*ask*, v.t. *pushtedal*, *ghoshthal*.

*asleep*, a. *ū-dah*, *khūb-waraey*; *to fall asleep*, v.i. *ū-dah ke*.

*ass*, n. *khay*, (wild) *gorah-khar*, *gh'yara'h*.

*assault*, n. *hala'h*, *tsot*; *to assault*, v.t. *hala'h ka.*, *tsot ka*.

*assay*, v.t. *azmāyil*.

*assemblage*, or *assembly*, n. *ṭolaey*, *jam'iyat*, (for debate or counsel), *jirga'h*, *majlis*.

*assemble*, v.i. *ṭoledal*, *jam'a'h ke*.

*assent*, *ṭo*, v.t. *manal*, *manzūr ka*.

*assessment*, n. *bāj*, *khirāj*, *māliya'h*, *kalang*, *sh'kewaṭ*.

*assist* (see *aid*), v.t. *lās niwal*, *lās war-kawul*, *marasta'h ka.*, *pushti ka*.

*assistance*, n. *marasta'h*, *pushti*, *madad*, *kumak*.

*associate*, n. *mal*, *mal-garaey*.

*association*, n. *mal-giri*, *mal-gar-ti'ā*.

*astonish*, v.t. *rabrawul*, *hairānawul*; *to become astonished*, v.i. *rabredal*, *hairānedal*.

*astonishment*, n. *hairat*, *hairānī*, *ta'jjub*.

*at*, pr. *pah*, *pah k'shey*; ex. *pah kor k'shey*, *at home*.

- attach*, v.t. taṛal, porī ka., paiwastah ka.  
*attachment*, n. taṛūn, paiwastūn; ma-yan-tob, mīna'h.  
*attack*, see *assault*.  
*attain*, v.t. mūndal, gaṭul, rasedal, śh'wal.  
*attempt*, see *essay*.  
*attend*, v.t. timār ka., ārwedal, ghwajz bāsal, n'ghwatal.  
     hūzīr nosedal, mal-gīrī ka.  
*attendant*, n. mal-garaey; naukar, khidmat-gār.  
*attentive*, a. hošhyār, baidār, khabar-dar.  
*attire*, n., see *garment*.  
*aunt*, n. tror (father's brother's wife) tandor, (mother's brother's wife) māma'i.  
*autumn*, n. manaeey.  
*avarice*, n. shūmī, tam'a'h, bakhilī.  
*aversion*, n. kraka'h, kajzana'h ghādana'h.  
*avoid*, v.t. dzān sātal, parhez ku.  
*avail*, v.i. pātedal, muntazir nosedal. See *expect*.  
*awake*, a. wiśh; to *awake*, v.i. wiśhedal; to *awaken*, v.t. wiśhawul, baidārawul.  
*aware*, a. z'dah, agāh, khabar.  
*away*, ad. liri, bi-yartah; in. liri shah! bi-yartah-shah!  
*awe*, n. wera'h, khof.  
*awful*, a. werawūnkaey, werawūnaey.  
*awkward*, a. l'wār.  
*axe*, n. tabar.  
*axle*, n. tirak, tsā-shaey, laṭ.  
*azure*, a. shīn.

## B.

- back*, n. shā; ad. bi-yartah, or bi-ārtah, w'rusto, pastanah;  
     to go or turn back, v.i. w'rusto, or bi-yartah, or pastanah  
     ke., stūnedal; (aid) v.t. pushtī ka., or war-kawul.  
*backbiter*, n. chughul: to backbite, v.t. chughuli ka.  
*backbone*, n. m'lā tir.  
*backside*, n. kunāṭaey, kūna'h.  
*backwards*, ad. pah bi-yartah, w'rusto.



- bad*, a. nā-kārah, *kh*rāb, bad.  
*badge*, n. naṣha'h.  
*badness*, n. *kh*rābi, badi, nā-kārī.  
*bag*, n. dzola'i, *katsora*'h, (large, of hair) *ghūndaey*, (ammunition) *kamr-kisa*'h, *kisbat*.  
*baggage*, n. asbāb, sāmān, partāl.  
*bail*, n. zamānat, zāminī, (person) zāmin.  
*baiz*, see *food*.  
*bake*, v.t. *kaṛawul*, *pakhawul* (*lit.* to cook), w'rīṭawul.  
*baker*, n. nān-paz, nān-wā-e.  
*bald*, n. kal, (from disease) *ganjaey*.  
*ball*, a. gola'i.  
*band*, n. ṭolaey, ṭolgaey, paṛk.  
*bandage*, n. taṛūnaey, paṭa'i.  
*banish*, v.t. *shaṛal*, jilā-wāṭan ka.  
*bank*, n. *ghāra*'h, (high) *kamar*, (opposite) *pori ghāra*'h.  
*banker*, n. ṣarrāf.  
*banner*, n. tūgh, bairak, naṣha'h.  
*bar*, n. hūl, ṭanba'h, (upright) aṛam; v.t. ṭanba'h, or hūl or aṛam laḡawul.  
*barber*, n. haḡjam, nā'i.  
*bare*, a. *baraband*, lūts, (as a country of trees, etc.) wuch, wījār.  
*bare-footed*, a. pshey-yabal.  
*bare-headed*, a. sar-tor.  
*bark*, n. *ghap*, *ghapā*; v.t. *ghap* wahal, *ghapal*; v.i. *ghap* edal.  
*barley*, n. aor-būshey, (a grain of) aor-būsha'h.  
*barley-bread*, aor-bashīna'h.  
*barm*, see *yeast*.  
*barn*, n. ambār-khāna'h, *khirman*.  
*barrel* (tube) n. nal, nalī.  
*barren*, a. shanda'h, (piece of land), dāg, ū-jār (*lit.* waste deserted).  
*barrier*, n. pūlah, burīd (*vul.* brīd), haḡd.  
*base*, see *vile*.  
*basin*, n. (wooden) *kunda*'i, *kurnā*'i, (earthen) *kanḡol*, *kandolu*'i.

- basket*, n. *ṭokra'i*, (flat) *sh'koraey*, (smaller) *sh'kora'i*.  
*bastard*, n. *ḥarām-zādah*, *khaṭā-zowulaey*.  
*bath* (vapour), n. *ḥammām*, (cold) *ghuṣl*.  
*bastion*, n. *burj*, *damdam'a'h*.  
*bathe*, v.i. *lanbedal*; v.t. (wash or clean) *lanbal*, *lanlawul*.  
*ghuṣl ka*.  
*battalion*, see *regiment*.  
*batter*, v.t. *ṭakawul*, *naṭawul*, *wahal*.  
*battery*, n. *mūreha'h*.  
*bottle*, n. *jang*, (array) *ṭṣira'h*, *ṣaff-tarūn* or *tarana'h*.  
*battlement*, n. *kangura'h*.  
*bayonet*, n. *sikhcha'h*, *sangin*.  
*be*, v.i. *nosedal*, *kedal*.  
*beam*, n. *bainsh*, *paṭera'h*, *laharaey*.  
*bear* (animal), n. *yajz*, *mīlū*; v.i. *sahedal*, *sahal*, *ṣ'ghawāl*;  
*bring forth*, v.t. *w'ral*, *rā-w'ral*.  
*beard*, n. *jzira'h*, (a grey-beard) *spīn-jziraey*.  
*beast*, n. *dzanāwar*, *haiwān*.  
*beat*, v.t. *ṭakawul*, *kūṭal*, *wahal*; *defeat*, v.t. *bar ka*, *baraey ka*, or *gaṭal* or *mūndal*.  
*beating*, a, n. *ṭakawuna'h*, *kūtana'h*, *wahana'h*.  
*beautiful*, a. *sh'kulaey*, *shā-istah*, *pa'i-mal'haey*.  
*beauty*, n. *shā'ist*, *shā'ist-wālaey*, *pa'i-makhraey-tah*.  
*because*, co. *dzakah*, *lah dey nah*, *lah dey jah* etc., *dā dey dā pārah*.  
*become*, v.i. *sh'wal*, *kedal*, *nosedal*, (suit) *perro* or *mūnūsh ke*.  
*bed*, n. *bey-chārna'h*, (stead) *pālāng*, *manj*, *kat*.  
*befall*, see *happen*.  
*beg*, v.t. *khair ghoṣṭal*, *ghoṣṭal*, *gadā'i ka*, (entreat, etc.) *sāwal ka*.  
*beggar*, n. *gadū* or *gadū-e*, *darwez-gar*, *kangāl*, *faḥīr*, *muffīr*.  
*beggary*, n. *gadū'i*, *khwāri*, *muffīr*, *faḥīr*.  
*begin*, v.i. *shūru' ka*, *aghāz ka*.  
*beginning*, n. *sar*, *shūru'*, *ibtidā*. See also *origin*.  
*belief*, n. *bāwar*, *i'tibār*, *imān*, *dīn*; v.t. *bāwar ka*, *imān rā-w'ral*, etc.  
*believer*, n. *imān-dār*, *mūmin*.

*bellows*, n. bana'i, pūgar.

*belly*, n. geḍa'h, khḍa'h, nas.

*belong*, v.t. ta'luḡ lara; v.i. lagedal.

*belt*, n. tasma'h, rog, (waist) kamar band, kamar kisa'h, (sword) paṭa'h.

*bend*, v.i. ṭiṭedal, kajzedal; v.t. ṭiṭawul, kajzawul.

*benefit*, n. sūd, fā'ida'h, nafa', gaṭa'h, she-gara'h.

*bent*, a. ṭiṭ, kojz.

*besides*, ad. nūr, siwā, zī-āt.

*bet*, see *wager*.

*best*, a. tar ṭolo ghwara'h, deṭ deṭ shəh, lah tolo nah shəh,

*better*, a. ghwara'h, bihtar.

*bewail*, v.t. wīr ka., wā-wailā ka.

*beware*, v.i. pohedal, hošyār ke., baidār sh'wal.

*bier*, n. tābūt, da m'ri takhta'h.

*big*, a. lo-e, ghaṭ, star, kaṭəh.

*bigness*, see *size*.

*bill* (of a bird), n. mašhūka'h.

*bind*, v.t. taṭal.

*bird*, n. murgħa'h, (small) murgħa'i.

*birth*, n. zejzedana'h, zowuna'h, (place) tūn; *to give birth*, v.i. langedal.

*bit*, n. ṭoṭa'h, ṭoṭaey, ṭūk, ṭūkra'h, khatsoza'h, (of a horse) m'lūha'h, dahana'h.

*bite*, v.t. chīchal, dahṭal, khwaṭal.

*bitter*, a. trīkh.

*black*, a. tor, (very) tak tor; *become or turn black*, v.i. tor-edal.

*blacken*, v.t. torawul.

*blackness*, n. tor-wālaey.

*blacksmith*, n. pəsh, āhangar.

*blade*, n. tegh, pālka'h.

*blame*, n. malāmat, gram-wālaey, takṣīr; v.t. traṭal, raṭal, malāmatawul.

*blanket*, n. shara'i, (felt) krūsta'h.

*blaze*, n. lamba'h, gharānda'h, lūkhara'h; v.i. baledal.

*bleed*, v.i. winedal, winey bahedal; v.t. winey k'shāl, winawul.

- bless*, v.t. du'ā ka.  
*blind*, n. rūṇḍ.  
*blindness*, n. rūṇḍ-wālaey.  
*blood*, n. wīney.  
*bloodshed*, n. khūn.  
*blow*, n. guzār, (of fist) ḡab, sūk, gasa'h; v.t. (a fir-)  
     pūkāl, (as wind) ālwatal, (as a flower) ūkedal, (out)  
     maṛ ka., soṛ ka., (a bugle, &c.) ghajjawul.  
*blue*, a. shīn, nīl, āsmānī, ābī.  
*blunt*, a. paṭṣ.  
*bluntness*, n. paṭṣ-wālaey.  
*board*, n. takhta'h, tanba'h.  
*boast*, v.t. lāfey ka., lāfey wahal.  
*boaster*, a, n. lāfuk, lāf-jan, lāfey-wahūnkaey.  
*boat*, n. beṛa'i, kishta'i.  
*boatman*, n. mān-gaey, mallāh.  
*body*, n. dzān, šūrat, tan, (of people) ṭolaey, ṭolgaey, ghol.  
*bog*, see quagmire.  
*boil*, n. nanaka'i, dāna'h; to boil, v.i. aeṣhedal, khūt ke.;  
     v.t. aeshawul.  
*boiling*, n. aeṣhnā, khūtkaey, khūṭa-hār.  
*bold*, a. (man) maṛanaey, tūr-yālaey, z'rah-war, gustāh, wīṭak.  
*boldness*, n. z'rah-wor tob, maṛāna'h, dilāwari.  
*bone*, n. haḍ, haḍūkaey.  
*bony*, haḍawar.  
*book*, n. kitāb.  
*boot*, n. mozah, chakma'h.  
*booty*, n. gaṭa'h, tāla'h, lūṭ.  
*border*, n. hadd, burīd, pūla'h, ghūṛa'h, tsanda'h.  
*bore*, v.t. sūraey ka., peṭṣil.  
*born*, a. zejzedalaey, zowulaey; v.i. zejzedal, zowul, paṭlū ke.  
*borrow*, v.t. por ākhīstal, pah por ākhīstal, pah 'arīyat  
     ākhīstal.  
*bosom*, n. ghejz, ṭaṭar, sīna'h.  
*both*, a. dwārah.  
*bottom*, n. talaey, mūṇḍ, weṣh, pā-yab.  
*bottomless*, a. bey-pū'e-ān, nā-pā-yāb.

- bough*, n. tsānga'h, śhākh, (small) lashta'h.  
*boundary*, see *border*.  
*bowels*, n. kul-mey, larmanah.  
*bowl*, n. (earthen) kaṇḍol, kaṇḍolaey, (wooden) kāsa'h, kurna'i.  
*box*, n. sandūk, dabraey.  
*boy*, n. halak, woṛ-kaey, dzarnaey, dzarnkaey.  
*boyhood*, n. halak-wālaey.  
*brain*, n. māghzā'h.  
*bramble*, see *thorn*.  
*branch*, see *bough*.  
*brass*, n. zi-yaṛ.  
*brave*, see *bold*.  
*bray*, v.i. naṛal, harnedal (*also* to neigh).  
*bread*, n. doḍa'i, n'maṛa'i, khamira'h.  
*breadth*, n. plan-wālaey, psor.  
*break*, v.i. mūtedal; v.t. mātawul.  
*breakfast*, n. nāraey, nihāraey.  
*breast*, see *bosom*.  
*breastwork*, n. sangar, faṣil.  
*breath*, n. sāh, dam.  
*breathē*, v.t. sāh *or* dam ākhīstal *or* rā-k'shal *or* wahāl *or* kawul.  
*breed*, n. nāṣl, aṣl, zāt.  
*bribe*, n. baḍā'h.  
*rick*, n. (unburnt) khīshā'h, (burnt) paja'h.  
*ride*, n. nāwey.  
*idegroom*, n. zalmaey (*also* a youth).  
*idge*, n. pul, (of nose) tindoṛaey; *to bridge*, v.t. pul taṛal.  
*ie*, n. m'lūna'h, wāgab, jālaw, (of a camel) pezwān.  
*ight*, n. rūrn, roṣhān, spīn.  
*itness*, n. rarnā, roṣhnā'i, breṣhnā; *to brighten* (become ight) v.i. rūrnēdal, dzaledal; v.t. rūrnawul, dzalawul.  
*or brinē*, n. morga'h, ghāra'h, tsānda'h; lōr,  
v.t. (inanimate things) rā-w'ral, (animate) rā-wustal.  
*forth*, v.i. langedal.  
*, a. plan, arat, sarah-war; to make broad*, v.t. plan-

- broken*, a. māt, (to hit) māt-guḍ, char-chor, c̣or-machor.  
*broom*, n. jāri, ribūz.  
*brother*, n. w'ror, (in-law) ao-shaey.  
*brotherhood*, n. w'ror-wālaey, w'ror-galwi, w'rori.  
*browse*, see *graze*.  
*brute*, n. haiwān, dzanāwar.  
*bucket*, n. boka'h, taghūraey, solāgha'h, gaḍhal.  
*bud*, n. ghūṭa'i.  
*bugle*, n. tūraey.  
*bugler*, tūri-mār.  
*build*, v.t. joṛawul.  
*building*, n. māna'i, kor, 'imārat.  
*bull*, or *bullock*, n. ghwāyaey, ghwayaey, (buffalo) sāndh.  
*bullet*, n. gola'i, mardak.  
*bundle*, n. geḍaey, paṇḍa'h, paṇḍukaey, (of hay, &c.) beda'h, tunbaey.  
*burden*, see *load*.  
*burial*, n. khaśhawuna'h, khaśhedana'h, (ground) goristān, kabristān.  
*burn*, v.i. swal, baledal; v.t. swadzawul, bulawul, sedgal.  
*burst*, v.t. chāwdal, b'jzāh ke, tsiredal, shledal, (out) māt-edal, (into) v.t. dūsa'h ka.  
*bury*, v.t. khaśhawul.  
*bush*, n. būtaey, dakaey.  
*business*, n. kār, peshah, shewa'h.  
*busy*, a. masbghūl, lagi'n.  
*butcher*, n. kaṣṣāb.  
*butt*, n. naśha'h, mukha'h.  
*butter*, n. kuch, (clarified, also grease, tallow, &c.) ghwarī.  
*butter-milk*, n. shlom, shlombey, shlomley, (sour) tarw-y.  
*button*, n. ghūṭa'i, (loop) pulwāsha'h, ghapāsha'h.  
*buttree*, n. pushti, aṛam.  
*buy*, v.t. pīrodal, pīral, pah bai'a'h ākhistal.  
*by*, p. by, with, &c. (by all means), pāli har shān satah.

## C.

- cajole*, v.t. ghulawul.  
*calamity*, n. balā, āfat.  
*calculate*, v.t. shmeral, garnal, hisāb ka.  
*calf*, n. shkaey, (camel) jūngaey, (buffalo) kaṭaey, (of the leg) parkaey, gharaey.  
*call*, v.t. nāra'h wahal, ghajz ka., (summon) balal.  
*camel*, n. ūsh, (young, just fit for a load) jong or jūng.  
*camp*, n. dera'h, urdū.  
*canal*, n. wāla'h, (small) laṣhtaey.  
*cannon*, n. top, topa'h, (ball) golā, gola'i.  
*cantonment*, n. urdū, chā'orni, ḍal.  
*cap*, n. ṭopa'i, khola'i.  
*capital*, n. aṣl, māyah, panga'h, (good) ḍer shāh.  
*captive*, n. banda'h, burda'h.  
*captivity*, n. bandagi, band.  
*caravan*, n. kārwan, kaṣila'h, (sarā-e) kārwan-sarā-e.  
*care*, n. andeshna'h, gham, waswās.  
*careful*, a. hoṣh-yār, khavar-dār.  
*careless*, a. bey-parwā, bey-khabar, ghāfil.  
*carelessness* n. bey-parwā-i, ghaflat, bey-fikr-i.  
*carpenter*, n. tarkār, darūz-gar.  
*carpet*, n. ghāla'i, ghālichā'h, farsh, (for prayer) sajjāda'h.  
*carry*, v.t. w'ral rā-w'ral.  
*cart*, or *carriage*, n. arābah, gāḍa'i.  
*cash*, n. naqd.  
*castle*, n. hiṣār, kala', gaṛa-i, koṭ.  
*cat*, n. pisho, (wild) pisho prāng.  
*catch*, v.t. nīwal, ākhistal, giriftār ka.  
*cause*, n. sabab, jihat, (suit) muḳaddama'h.  
*cavalry*, n. swarlāni, swārān, (troop of) risāla'h.  
*cave*, n. smats, ghār.  
*cease*, v.t. prejzḍal, prekhodal, pre-sh'wal; v.i. tamamedal.  
*ceiling*, n. hām, (lit. roof) tsapar, chat.  
*certain one*, or *person*, a. falānaey, p'lānkuey.  
*chaff*, n. hūs, urḍ.  
*chain*, n. zanjir, zanzir.

*chair*, n. kursī, chaukī.

*chamber*, n. khūna'h.

*champion*, n. pahalawān, tūr-yālaey.

*chance* n. puk, daw, wār, (fate) kismat, naṣīb; v.i. pre-watal, nāzedal.

*change*, v.i. badaledal, gærzedal; v.t. badalawul, gærzawul, āwuštāl.

*changeable*, a. nā-pā'e-dār, nā-karār, nīma'h-khīwā.

*channel*, n. lār, laštaey, khwaṛ, rūd-khāna'h.

*character*, n. bashanj, nāmus, nūm, (lit. disposition) kho-e.

*charcoal*, n. skor (pl. form, skūrah), (live) skarwaṭa'h.

*charm*, v.t. dam ka., hūda'h ka.

*chase*, n. sh'kār; to follow the chase, v.t. sh'kār ka.

*chasm*, n. doḡhal dar-ghol, gor-handa'h, jzawara'h, chāwd.

*cheap*, a. arzān.

*cheat*, n. chal-bāz, darghal, makār; v.t. chal-bāzi ka., dar-ghālī ka., fareb ka., drohawul.

*cheek*, n. anangaey, būrkho, rukhsār.

*chest*, n. ṭaṭar, (cavity) gargas, gogul.

*chew*, v.t. jzo-yal, jzowul, che-chal, krapawul, (the cud) shkhwand wahal.

*chicken*, n. chirgūraey.

*chief*, a. mashar, w'runbaey, awwal; n. khān, sardār, malik, ra'is, lūkim, arbāb.

*chiefship*, or *chieftainship*, n. khānī, sardārī.

*child*, n. wor-kaey, w'rukaey, farzand, taukaey, halak (females take fem. form). See Grammar, page 77.

*childbirth*, n. langa'h lung-wālaey.

*childhood*, n. halak-wālaey, w'ruk-wālaey.

*chin*, n. zana'h, zana'kh.

*choice*, n. (power to choose) wāk, ikhtiyār, khwaṣhī, razā; a. ghwarah, shoh, khāss.

*choke*, v.i. khapa'h ko.; v.t. khapa'h ka., mara'i khapa'h ka.

*choose*, v.t. khwaṣhawul, arnawul, shāghal, ghwarah ka.

*cinder*, n. skor, (live) skarwaṭa'h, khug-lan.

*circuit*, n. daur, daurān, gasht, 'arṣa'h.

*circular*, a. ghūnd.

*cistern*, n. ḥawz, ḡand, nāwar.



## C.

- cajole*, v.t. *ghulawul*.  
*calamity*, n. *balā*, *āfat*.  
*calculate*, v.t. *shmeral*, *garnal*, *hisāb ka*.  
*calf*, n. *skhaey*, (camel) *jūngaey*, (buffalo) *kaṭaey*, (of the leg) *parkaey*, *gharaey*.  
*call*, v.t. *nāra'h wahal*, *ghajz ka.*, (summon) *balal*.  
*camel*, n. *ūsh*, (young, just fit for a load) *jong or jūng*.  
*camp*, n. *dera'h*, *urdū*.  
*canal*, n. *wāla'h*, (small) *lašhtaey*.  
*cannon*, n. *top*, *topa'h*, (ball) *golā*, *gola'i*.  
*cantonment*, n. *urdū*, *chā'ornī*, *ḍal*.  
*cap*, n. *ṭopa'i*, *khola'i*.  
*capital*, n. *aṣl*, *māyah*, *panga'h*, (good) *der shæh*.  
*captive*, n. *banda'h*, *burda'h*.  
*captivity*, n. *bandagī*, *band*.  
*caravan*, n. *kārwān*, *kāfila'h*, (*sarā-e*) *kārwān-sarā-e*.  
*care*, n. *andeshna'h*, *gham*, *waswās*.  
*careful*, a. *hośh-yār*, *khābar-dār*.  
*careless*, a. *bey-parwā*, *bey-khabar*, *ghāfil*.  
*carelessness* n. *bey-parwā-i*, *ghuflat*, *bey-fikr-i*.  
*carpenter*, n. *tarkār*, *darūz-gar*.  
*carpet*, n. *ghūla'i*, *ghūlīcha'h*, *farsh*, (for prayer) *sajjāda'h*.  
*carry*, v.t. *w'ral rū-w'ral*.  
*cart*, or *carriage*, n. *arābah*, *gāḍa'i*.  
*cash*, n. *naqd*.  
*castle*, n. *hiṣār*, *kala'*, *gara-i*, *koṭ*.  
*cat*, n. *pisho*, (wild) *pisho prāng*.  
*catch*, v.t. *niwal*, *ākhistal*, *giriftār ka*.  
*cause*, n. *sabab*, *jihat*, (suit) *muḥaddama'h*,  
*cavalry*, n. *swarlānī*, *swārān*, (troop of) *risāla'h*.  
*cave*, n. *smats*, *ghār*.  
*cease*, v.t. *prejz dal*, *prekhodal*, *pre-sh'wal*; v.i. *tamamedal*.  
*ceiling*, n. *hūm*, (*lit.* roof) *tsapar*, *chat*.  
*certain one*, or *person*, a. *ḥalūnaey*, *p'lūknaey*.  
*chaff*, n. *hūs*, or *r*.  
*chain*, n. *zaujīr*, *zanzīr*.

*chair*, n. kursī, chauki.

*chamber*, n, khūna'h.

*champion*, n. pahalawān, tūr-yūlaey.

*chance* n. puk, daw, wār, (fate) qismat, naṣīb; v.i. pre-watal, nāzedal.

*change*, v.i. badaledal, gærzedal; v.t. badalawul, gærzawul, āwuštal.

*changeable*, a. nā-pā'e-dār, nā-karār, nima'h-khwā.

*channel*, n. lār, lašhtaey, khwar, rūd-khāna'h.

*character*, n. bashanj, nāmus, nūm, (lit. disposition) kho-c.

*charcoal*, n. skor (pl. form, skārah), (live) skarwaṭa'h.

*charm*, v.t. dam ka., hūda'h ka.

*chase*, n. sh'kār; to follow the chase, v.t. sh'kār ka.

*chasm*, n. dughal dar-ghol, gor-handa'h, jzawara'h, chāwd.

*cheap*, a. arzūn.

*cheat*, n. chal-bāz, darghal, makār; v.t. chal-bāzi ka., darghalī ka., fareb ka., drohawul.

*cheek*, n. anangaey, bārkho, rukhsār.

*chest*, n. taṭar, (cavity) gargas, gogul.

*chew*, v.t. jzo-yal, jzowul, che-chal, krapawul, (the cud) shkhwand wahal.

*chicken*, n. chirgūraey.

*chief*, a. mashar, w'runbaey, awwal; n. khān, sardār, malik, ra'is, hākīm, arbūb.

*chiefship*, or *chieftainship*, n. khāni, sardāri.

*child*, n. wor-kaey, w'rukaey, farzand, tankaey, halak (females take fem. form). See Grammar, page 77.

*childbirth*, n. langa'h lang-wālaey.

*childhood*, n. halak-wālaey, w'ruk-wālaey.

*chin*, n. zana'h, zanaqh.

*choice*, n. (power to choose) wāk, ikhtiyār, khwaṣhī, razū; a. ghwarah, shmeh, khūss.

*choke*, v.i. khapa'h ko.; v.t. khapa'h ka., mara'i khapa'h ka.

*choose*, v.t. khwaṣhawul, arnawul, shāghal, ghwarah ka.

*cinder*, n. skor, (live) skarwaṭa'h, khug-lan.

*circuit*, n. daur, daurān, gaṣht, 'arṣa'h.

*circular*, a. ghūnd.

*cistern*, n. hawz, dand, nāwar.

*citadel*, n. arg, kala', bālā-hiṣār.

*city*, n. shahr, miṣr.

*claim*, n. da'wa'h; v.t. da'wa'h ka.

*clan*, n. khel, cham, ulūs.

*claw*, n. nūk, mungul, panja'h.

*clean*, a. pāk, spin, sāf, pākizah; v.t. pāk ka., &c.

*clear*, a. pāk, sāf, rūm, (apparent) tsargand, autsār, (free) khālās, yalah; v.t. spetsal, pāk or sāf ka., spinawul; yalah or khālās ka.

*clearness*, n. pāk-wālaey, &c.; tsargand-wālaey.

*cliff*, n. kamar, tsaka'h, lāsh.

*climate*, n. āb-o-hawā, hiwād.

*climb*, v.i. khatal.

*clouk*, n. chogha'h, baraka'h, bārana'i, (blanket) shara'i, (felt) kosaey, (fur or wool) postin.

*close*, v.t. bandawul, jorawul, (as a door) pori ka.

*cloth*, n. (linen) khāmta'h, sho-e, karbās, (woolen) banāt.

*clothes*, or *clothing*, n. n'mari, zarūki, āghostan.

*cloud*, n. war-yadz.

*clouds*, war-yadzī.

*coarse*, a. ghat, l'wār, per.

*coat*, n. andraka'h, kadā'i, kabā.

*cock*, n. chirg, (crow) chirg-bāng, (of a gun) pā-e, kajak.

*cold*, a. soṛ, yukh; n. sārāh, yakhnī, (a cold) zukām, dūm-  
aey.

*collect*, v.t. ṭolawul, jam'a'h ka.

*colour*, n. rang, laun; v.t. rangawul.

*colours*, n. togh, janda'h, bairak.

*come*, v.i. rā-t'lal, rā-gh'lal.

*command*, n. hukm, farmān; v.t. hukm war-ka., farmāyil.

*companion*, or *comrade*, n. mal-garaey, mal.

*company*, n. ṭolaey, pāk, ghol.

*complaint*, n. gila, faryād.

*complains*, v.t. faryād ka.

*complete*, or *conclude*, v.t. tamāmawul, pūrā'h ka.

*conceal*, v.t. puṭawul, poshal.

*concealment*, n. puṭ-wālaey.

*confess*, v.t. kablawul, or kabūlawul, khwāla'h wa-yal, manal.

- conquer*, v.t. baracy ka., lāndi ka., mātawul.  
*consider*, v.t. audešna'h ka., fikr ka., garnal.  
*content*, n. moṛ-ti'ā, pakḥulā-tob.  
*contented*, a. moṛ, rāzī, (pacified) pakḥulā.  
*convey*, v.t. (animate things) bollal, rā-wustal, (inanimate) w'ral.  
*convoy*, n. badraḡa'h, badragḡa'h.  
*cook*, n. bāwarchi; v.t. pakḥawul.  
*cool*, v.t. soṛawul, yakḥawul.  
*coolness*, n. sāṛa'h, soṛ-wālaey.  
*corn*, n. ghala'h, dāna'h, (green) khwīd, kḥasīl.  
*corpse*, n. m'raey, lāsh, murdah.  
*cotton*, n. mā-lūch, (plant) kālaka'h.  
*cough*, n. tūkhāey; v.i. tūkḥedal; v.t. tūkh walal.  
*council*, n. majlis, jirga'h, (a member of) jirgatū.  
*counsel*, n. pand, naṣiḡat; v.t. pand war-ka., &c.  
*count*, v.t. shmeial, garnal.  
*countenance*, n. makḥ, (favour, &c.) marasta'h.  
*country*, n. mulk, waṭan, (native) tūn.  
*couple*, n. juft, dwah, joṛa'h.  
*courage*, n. maṛāna'h, z'rah-war-tob, himmat.  
*courageous*, a. maṛanaey. z'rah-war, dilāwar.  
*courier*, n. kḥasīd, chapar, āstādzi, (lit. messenger).  
*court*, n. darbār, dalbār, (civil) 'adālāt.  
*cover*, n. sar-pośh, kāra'h, (dish) bargḡolaey.  
*cover*, v.t. puṭawul, pośhal.  
*covet*, v.t. ṭama' ka., hīṛ ka.  
*covetous*, a. ṭama'-jan, liwāl.  
*cow*, n. ghwā, (milk) pu'i-wara'h ghwā.  
*coward*, n. nā-mard, tu-zan.  
*cowardice*, n. nā-mardī, tu-zan-wālaey.  
*crack*, n. chāwd, daṛa'h, (sound) ḡaz, ṭas, kḡrach; v.i. chāwdal; v.t. ḡaz wahal.  
*cracked*, h. chāwd.  
*crafty*, a. chāl-bāz.  
*create*, v.t. joṛawul, paidā ka.  
*creator*, n. khālīq.  
*crime*, n. gunāh, taḡṣīr, kḡṭā.

*crooked*, a. kojz, tīt, kring.

*crop*, n. faşl.

*cross*, v.i. pori watal pori t'lal; v.t. terawul.

*cross*, a. sūt-būt, marawat, khaph.

*crowd*, n. dala'h, tol, tolaey.

*cry*, n. jzarā, nārah, (weep) v.i. jzaral, (out) naral, nārey wahal or ka.

*cultivate*, v.t. yow-ya'h or yawey ka., ābādawul, wadān awul.

*cunning*, a. chal-bāz, fareb-jan.

*cup*, n. kanḍol, kanḍolaey, (china) kāsā'h, pīāla'h, (metal) jām.

*cure*, n. raghawuna'h, joṛ-wālaey, 'ilāj; v.t. raghawul, joṛawul.

*curtain*, n. parda'h, hijjab.

*curse*, n. la'nat, šhera'h; v.t. la'nat wa-yal or ka., šhera'h ka.

*custom*, n. dastūr, rasm. dod, lār, (tax) māliyā, bāj.

*custody*, n. jzghorana'h, sātana'h, ḥawāla'h, khūndī-wālaey.

*cut*, n. tsīra'h, (of a sword) guzār, (water, canal) wāla'h, (small) laštāy; a. tsīraley, jzohal, ghwats. v.t. tsīral, pre-kawul, pre-k'ral, (wound) jzoblawul, ghwatsawul, (with a sword) guzār ka. See *wound*.

## D.

*damage*, n. troṭ, tāwan, nuḡṣān.

*damp*, a. lūnd, nam-nāk, z'ram-nāk.

*danger*, n. šera'h, khatra'h.

*dark*, a. tor.

*darkness*, n. t'yāra'h, tōr-tam, tōr-gāmaey.

*date*, n. tārikh, (tree) khurmā, khajūr.

*daughter*, n. lūr, (in-law) n'jzor.

*day*, n. wradz or rwadz, (light) rarnā wradz, (dawn) chīrg. bāḡ, sapedey or sapedey dāḡh.

*dead*, a. maṭ, (as a tree) m'rām.

*deadly*, a. kātīl.

- deaf*, a. kūrn.  
*deafness*, n. kūrn-wūlaey.  
*dear*, a. grān, 'aziz.  
*dearth*, n. kākhtī, tangsa'h, tangsī'ū, grānī.  
*death*, n. marg, ajal.  
*debt*, n. por, karz.  
*debtor*, n. porawuraey, karz-dār.  
*deceit*, n. droh, chal, fareb.  
*deceitful* (person), a. drohūnkaey, chal-bāz, fareb-jan.  
*deceive*, v.t. ghulawul.  
*decrease*, n. lajz-wūlaey; v.i. lajzedal, kamedal; v.t. lajz-awul, kamawul.  
*deep*, a. jzawar, star, (acute) hošlyār.  
*defeat*, a. māt, māt-ya'h, pær; v.t. mātawul, māt ka., pær ka.  
*defect*, n. troṭ waṭa'h, (deformity) 'aib.  
*defection*, n. jār wātab, (sedition) yāghī-garī.  
*defend*, v.t. sātal, jzghoral, gāl-al.  
*defile*, n. tangaey, kūšht, dara'h.  
*delay*, n. dirang, dzand, lārghah; v.t. dirang or dzand ka.  
*delicate*, a. naraey, bārīk, nāzūk, sh'kulaey.  
*delight*, n. khwašhī, sakha'h, khush-hālī.  
*deliver*, v.t. āzādawul, yalah ka., (make oṭṭar tī): spāral, huwāla'h ka.  
*deliverance*, n. khalāsi, āzādagi, āzādī, yalālī-wūlaey.  
*deny*, v.i. munkiredal; v.t. inkār ka.  
*depart*, v.i. t'lal, lāral, drūmal, lejzda.  
*departure*, n. tal, t'lah, t'lana'h, lejzdana'h, wartag.  
*depend*, v.i. maukūf ka., dzawarādedal, v.t. ta'luk lāral, i'tibār ka.  
*dependence*, n. būwar, umīd, i'tibār, takia'h.  
*deplore*, v.a. armān ka., pīsos ka., tartāb ka., toba'h sh'kal.  
*depth*, n. jzawar-wūlaey or jzawar-tob.  
*descend*, v.i. prawatal, fūzēdal, nāziledal.  
*descent*, n. jzawarādana'h, jzawar-wūlaey, kūzēdana'h, prawātab; pēra'i, aṣl.  
*desert*, n. mairā'h, dašht, ṣahrū, chūl; a. wijār, wairān  
v.t. (see abandon) tark ka., (run away) tašitedal.

*deserter*, a, n. tašhtedūnkaey.

*desire*, n. ghošt, haṇḍa'h, hatsa'h; hawā; v.t. ghoštal, haṇḍa'h laral.

*despise*, v.t. kajzal, spuk garna, ghandal.

*destroy*, v.t. warānawul, řangawul, kharābawul, wijāřawul.

*detain*, v.t. pātaawul, man'a'h ka., hiřālawul.

*devastate*, v.t. natal, wijāřawul, pā'e-māl ka., tarāř ka., lūřal.

*devotee*, n. zāhid, darwesh.

*devotion*, n. 'ibādat, n'mundz.

*dew*, n. parkha'h.

*die*, v.i. m'řal, mař ke.

*different*, a. brel, beyal, judā, nūr.

*difficult*, a. grān, sakht, mushkil.

*dig*, v.t. kandal, kanodal.

*digestion*, n. hařm; *to digest*, v.t. hařmawul.

*diminish*, v.i. kamedal, landedal; v.t. kamawul, landawul.

*dinner*, n. khwarāk.

*dip*, n. ghūpa'h, ghořa'h; v.t. řubawul, ghořa'h war-kawul, ghūpa'h khwaral or wahal.

*direction*, n. lor, loraey, makh, khwā, pala'h, (order) řukm, farmān, (of a letter) sar-nāma'h.

*dirt*, n. khīra'h, khīraey, rash, nā-pākī.

*dirty*, a. khīra, khāchan, palīd, nā-pāk.

*disaffected*, a. yāghī, sar-kaśh, fasādi.

*discharge*, n. řāk, řrak, řak, řaz, shilak, pre-yastana'h, rukhřat, bar-řaralī.

*discharge*, v.t. bāsal, pre-bāsal, pre-yastal, řhurzawul, wiřtal, řāk ka., kh ilāřawul, tashawul, (dismiss) řzawāb war-kawul, bar-řaraf ka., rukhřat ka., liri ka.

*discipline*, n. ā'in, kā'ida'h, tādīb; v.t. tādīb ka.

*disciplined*, a. tādīb kawulaey, āmokhtah.

*disclose*, v.t. řsargandawul, bartřer ka.

*discontented*, a. nā-řāz, khapah, nā-khwaśh.

*discontinue*, v.t. pre-khodāl, pre-řh'wal, tark ka.; v.i. prejz-dal.

*discord*, n. fasād or fasāt, fitna'h.

— *discover*, v.t. ma'lūmawul, peřzandal; mūndal, bi-ā-mundal.

- disease*, n. maraz, randz, nā-rogh-ti'ā, nā-jorī.  
*disgrace*, n. bad-nāmī, ruswā'i, makh-torī; v.t. bey-nang ka., makh-tor ka., sharmawul, bey-'izzat ka.  
*dish*, n. taba'i, taghāraey, (iron) tabakhāey, (brass) rikābī.  
*dismiss*, see *discharge*.  
*disperse*, v.t. tār-pah-tār ka., khwarawul, khwadzawul.  
*displease*, v.t. marawur ka., wezārawul, karawul, randzawul.  
*displeasure*, n. marawur-tob, wezāri, nā-rāzī, khapa'h-gī.  
*disposition*, n. kho-e, khwā, tab'a'h; tartīb, jor-ti'ā.  
*dispute*, n. jagra'h, steza'h, jang; v.t. steza'h ka., &c.  
*disrespect*, n. bey-adabi, bey-hurmati.  
*distance*, n. lār, dzā'e, fark, (time) mūdā'h.  
*distant*, a. lirī, prata'h.  
*distinguish*, v.t. pejzandal; z'dah ka., ma'lūmawul, lidal.  
*distress*, n. khwāri, tangsa'h, tangsi'ā, mī'ts'. gham; v.t. tangawul, zahirawul, rabrawul.  
*district*, n. tapa'h, cham, tormān.  
*distribute*, v.t. weshal, brakhā'h or bakhra'h ka.  
*ditch*, n. khandak, kā-ha'i, kanda'h.  
*divc*, n. ghoṭa'h, ghūpa'h; v.t. ghoṭa'h ka., &c.  
*divide*, v.t. pre-kawul, pre-k'ral, tsirey ka., tsirawul, ghwuṭs-awul; weshal, wand ka., kismat ka.  
*do*, v.t. kawul, k'ral, jorawul.  
*doer*, n. kawūnkaey, karūnkaey, jorawūnkīey.  
*dog*, n. spaey; bitch, spa'i.  
*domestic*, a. nel or il, koranaey; n. nauk r, (economy) kor-wālaey, kor-māna'h.  
*door*, n. war.  
*double*, a. dwah-bghargah, dwah-braghīh, 'dwah tā.  
*doubt*, n. shakk, gumān, shubha'h; v.t. shakk laral, shubha'h ka.  
*dough*, n. khamīra'h, āshali, (mass of) pera'h, ghundā'h.  
*doze*, v.t. par-nā w'ral; v.i. nīm-khwābī pre-watal.  
*drag or draw*, v.t. rā-kājzal, rā-sh'kal, rā-k'shal, kashāla'h ka.  
*drawers*, n. partūg, shalwār.  
*dreadful*, a. werawūnkaey, sahm-nāk.  
*dream*, n. khūb, (imagination) khiyāl; v.t. khūb lidal, khiyāl ka.



- dress*, n. āghostanā'h, zapūkaey, n'mari, kāley; v.t. āghostal, āghostawul, pashal, (cook) pakhawul.  
*drink*, n. ts'chūk; v.t. ts'kal, ts'shal.  
*drop*, or *dribble*, or *drop*, v.i. ts'atadal.  
*drizzle*, n. jūnā'h, nangay bārān.  
*drive*, v.t. (away) shapal, ratat, liri ka., taštātawul, (cattle) ti-wal, bollal, ramawul, (horse) zorat, (nail or peg) takawul, mandal, wahal.  
*drop*, v.i. (back) ts'atadal, (descend) kūzadal, (slip) shwayadal, (fall) pre-watal, (leave off) pre-shodal.  
*drove*, n. (sheep or goats) innā'h, ghelā'h, landik, (oxen) gohār, goram.  
*driver*, n. gorwān, ghobah, gāharay, (of sheep) shpūn, (of buffaloes) gūjar.  
*drone*, v.t. dūhawul, gharāwul, (lay under water) lāhū ka.  
*drunk*, n. mast, nashā'h-wāpoy.  
*dry*, n. wuch, (as land) tajwuy, tosand; v.i. wuchedal; v.t. wuchawul.  
*dryness*, n. wuch-wūlay.  
*durg*, n. (horse) l'harshinah or khreshirnah, (camel, sheep or goat) pachoy, (of cows or buffaloes) ghushāwah, (human) ghul; v.t. ghul ka., l'harat, hājat ka., (heap) qī' dī'ān, l'hadzala'h.  
*duck*, n. mū-shūn, lapa'h.  
*dust*, n. dūpoy, khāwrey; v.t. ts'andal, (to dredge or sprinkle) dūpawul.  
*dustry*, n. dūpōdalāy, l'hāwrin.  
*dustry*, n. (military) pahra'h, tsoka'i, pā-wānī, (tax) lāj, chūngzoy, hāk, (business) kūr, (obligation) farz.  
*duffy*, n. chūngzoy, maudaray, Pweshtinak.  
*duell*, v.i. aosedal, āstodal, pātedal, m'ledal; v.t. astogua'h ka., astoga'h'ka., mishita'h ka.

## E.

- ear*, n. ghawajz, (or corn) wajzay.  
*early*, a. pah lo-o sahr or sahūr, pah sahūr, wakhti, (crop) mabina'h.

- carn*, v.t. gatal, hūsil ka.  
*earth*, n. khāwra'h, (land) z'maka'b, zamīn, mulk, (the earth) nara'i, dunyā, jahān.  
*earthen*, a. khāwrin.  
*ease*, n. astogna'h, dama'h, ārām, āsūda'h-gī.  
*easy*, a. āsān, spuk, sam, (circumstances) mor.  
*eat*, v.t. khwaral.  
*eatable*, a. khwarāki.  
*edge*, n. (of a sword, &c.) makh, dam, (brink) ghāra'h, tselma'h, tsarma'h, (rim) ja'i, lor; *to set on edge* (the teeth), ghāsh taghawul, (sharpen) tem'h ka.  
*educate*, v.t. pālal, (cause to read) l'walawul.  
*effect*, n. pāzah, kār, aṣar; v.t. jorawul, kawul, k'ral.  
*effects*, n. māl, sāmān, asbāb, kālī.  
*egg*, n. haga'i, hā.  
*elbow*, n. tsangal, tsangala'h.  
*elder*, a. mashar; n. mashar, spin-jzīraey.  
*elephant*, n. bātī, pīl.  
*elevation*, n. khāta'h, l'war-tob, l'war-ti'n, ūchat-wālaey, hask-wālaey.  
*elope*, v.i. (run away) taštēdal; v.t. (with a woman) maṭiz ka, (as a woman) maṭiza'h ka.  
*embark*, v.i. pah jahūz or pah beṛa'i khatal or swāredal or sparedal.  
*embrace*, n. ghejz, ghūzaey; v.t. pah ghejz or pah ghūzi k'shey niwal, bargarandī ka. bara'h-gara'h ka, rogī-har ka.  
*employment*, n. kār, roz-gār, khidmat, mashghūlī.  
*empty*, a. tash, qad, khālī; v.t. tashawul, to-yawul.  
*encourage*, v.t. tasallī or dam-dilāsā war-kawul, khāṭir dārī ka, takia'h ka.  
*end*, n. pītska'h, pītskaey, sar, tsūka'h, ākhīr, khatm, hadd, tselma'h; v.t. ākhīr'ka, khatam ka, tumāmawul, etc.  
*endure*, v.i. sahal, sahedal; v.t. z'ghamal, pētsal, (to last) v.i. pā'edal.  
*endurance*, n. pētsana'h, z'gham, ṣabr, tākat, zor.  
*enemy*, n. dušman, mītsamān, harif.

*engage*, v.t. mashghūlawul, laḡawul, pah kār n'chalawul, (night, set to) jang n'chital, jang n'chalawul; v.i. jang-  
chal.

*engageant*, n. maz'ā'h, ḡhawand, ḡhawābī, shāhī.

*engage*, v.t. ḡlanawul, ḡjaldawul, ḡḡawul.

*engaged*, n. dušmānī, mur-ḡā, bādī, ḡak'ā'h.

*engaged*, n. pušhtana'h, shānan'ā'h, ḡafahhūa.

*entangle*, v.t. n'chalawul, ḡapohay ka.; *to become entangled*,  
v.i. n'chital, ḡapohay ka.

*enter*, v.i. namawatal, k'cho-watal, dākhilidal.

*entre*, n. drast, ḡol-ḡāl, tamām.

*entree*, n. ḡymānah, kul-nay.

*entrepreneur*, n. namawātah, war, ḡhul'ā'h.

*entrepreneur*, v.t. minnat ka., 'arḡ ka., ḡhoštah.

*entrenchment*, n. bāra'h, zangar.

*equal*, n. barābar, sam, yow-shān, mabḡay.

*erect*, n. w'lār, jū, lak, ḡing; v.t. w'lārawul, ḡho-jrdal, wur-  
rawul.

*erect*, n. khalāḡī, nijāt, to'ḡita'h; v.t. to'shtodal, nijāt  
mundal, tor-watal, ḡhalāḡidal, wur-ho'jal.

*erect*, n. budraḡā'h, budraḡh'ā'h, (cavalry) swar-lanī, swarī;  
v.t. rawawul.

*estimate*, v.t. shḡmerah, ḡargah.

*evacuate*, v.i. jār-watal; v.t. tashawul, ḡhālī ka., (stool)  
ḡhul ka.

*even*, n. sam, hawār, barābar, (alike) gund, yow shān, twal.

*evenness*, n. sam-wālaay, hawār-tī'ā, gundī.

*evening*, n. mā-shām, boḡāh, shūma'h.

*evil*, n. bādī, ḡālā, wabāl, ḡharābū, āfat.

*ever*, n. kūra'h, kūra'h-pā'i.

*examine*, v.t. ḡorah, dzir katal; shanal, laḡawul; azmāyil,  
āzmā'ishat ka.

*excellent*, n. shāh, der shāh.

*exchange*, v.t. badalawul.

*excuse*, n. bāna'h (ḡil. bahāna'h), hira'ī, 'uḡr, ḡila'h; v.t.  
bāna'h ka., hira'ī ka.

*execute* (perform), v.t. kawul, k'pal, jorawul, pah dzā-e ka.,  
(kill) wajjal, wajlal, ḡatlawul, mar ka.

- exert*, v.t. košhišh ka., zor ka. or wahal.  
*exhalation*, n. brās larā'h, wajzm, wujzma'h.  
*exhausted*, a. staraey.  
*exist*, v.i. nosedal, kedal, sh'wal; v.t. jzwandūn ka.  
*existence*, n. jzwand, jzwandūn, jzwāk.  
*expect*, v.a. lār katal, umīd laral, 'intizār ka., tawaḡḡu' ka.  
*expectation*, n. intizārī, tama', tawaḡḡu'.  
*expedient*, a. ghwarā'h, munāsib, wājib, (contrivance) chal, tadbīr, chārā'h, band.  
*expedition*, n. (military, campaign) safar, (inroad) tsot, chapā-o, tākht.  
*expel*, v.t. sharal, bāsal, raṭal, yastal, ḡaṭal, pori-jzani ka., liri ka.  
*expense*, n. kharts, kīmat, bai'a'h.  
*explain*, v.t. bayānawul, pohawul, showul, tsargandawul.  
*explode* (go off), v.i. khalāsedal, v.t. tūk wahal; (let off) tūk ka.  
*extent*, n. plan-wālaey, ūjzd-wālaey, andāza'h, ḡadr.  
*extinguish*, v.t. maṭawul, saṭawul.  
*eye*, n. starga'h.  
*eye-brow*, n. w'rūdza'h, w'rūza'h.  
*eye-lash*, n. būrna'h.  
*eye-lid*, n. dzedzma'h, dzejzma'h, dzezma'h.

F.

- face*, n. makh.  
*face to face*, makhā-makh, w'rāndī.  
*façot*, n. geḡaey.  
*faint*, n. nā-tuwān, zā-if, bey-tāb, bey-khūd; v.i. bey-hoše-dal, bey-khūd or bey-tāb ke.  
*fair*, a. spin, pu'i-makhaey, shā-istāh, k'shulacy.  
*fair* (a), n. mausim bāzār.  
*faith*, n. sāh-wisa'h, khal, bāwar, imān, dīn.  
*faithful*, a. rīshṭīnaey, rīshṭīnaey, dīn-dār.  
*faithless*, a. bey-wafā, bey-imān.  
*fall*, v.i. pre-watal, lwe-dal, drabal; *let fall*, v.t. pre-yastal, pre-bāsal, pre-jzdal; *fallen*, a. prot, pre-walaey, etc.

- fall*, n. pre-wātah, pre-watana'h, drabawuna'h.  
*fallow*, n. liyah, waz-gār, shār, tash, waq.  
*false*, n. darogh, darogh-jzan, bātil.  
*falsehood*, n. palma'h, darogh, fareb.  
*family*, n. kor, korma'h, kūda'h; tabār, nasl, aulād.  
*famine*, n. grāni, kākhti, dūkāl.  
*famous*, n. mashūr, nāmer.  
*far*, n. liri, bi-yartah.  
*farmer*, n. zamīn-dār, ijāra'h-dār.  
*fast*, n. grandaey, talwārī, zər, halwāk; ſing, klak, mazbut.  
*fast*, n. rujza'h; v.t. rujza'h laral or niwal.  
*fasten*, v.t. tapal; klakawul, ſingawul.  
*fat*, n. tsorb, ghat, per, perar, tand, pund, kharat; n. (grease) wāzda'h, wazga'h, spīna'h, (melted) ghwarī, mū.  
*fate*, n. kismat, kazā, nasib, taqdir.  
*father*, n. plār, (grand) nīkal.  
*fatherless*, n. plār-maraey.  
*fatigued*, n. staraey, stomān, haukah; to become fatigued, v.i. staraey ko, haukah ke.; v.t. staraey or haukah ka.  
*fault*, n. wabāl, gunāh, kuşūr, taqşir.  
*faultless*, n. bey-gunāh, bey-taqşir.  
*favour*, n. makli, makli-mulāhiza'h, sat, sela'h. selwa'h, mīhrbāngī; v.t. sela'h or selwa'h ka., makli war-kawul, mīhrbāngi ka.  
*fear*, n. werā'ir or yera'h, sahm, tara'h, tarhara'h, andesh-na'h, khof; v.i. woredal, yeredal, tarhedal, andeshna'h ka.  
*fearful*, n. weredunkaey, (inspiring fear) werawunkaey, tarhūr, khof-nāk.  
*feble*, n. zā-if, kam-zor, sust.  
*feed*, v.i. tsaredal, tsaral; v.t. khwaral, (nourish) pālal, sātāl; v.t. tsarawul, khūrawul, wāshah āchawul.  
*feel*, v.i. sahedal, k'shal, khwaral, kūjzal; v.t. z'ghamal; shanal, lapawul, lamsawul, (feel for) ghum-khorī ka., z'rah-s'wacy ka.  
*feeling*, n. z'rah-s'wacy, poh, rahm, tars.  
*fellowship*, n. rogha'h, jorishit, malgar-tī'ā.  
*felt* (material made from wool), n. tsā'i, krāsta'h.

*female*, n. khadza'h, artina'h ; u. khadza'h.

*ferry*, n. guzar, gudar, pa<sup>ta</sup>rn.

*fertile*, a. lap-tsat, ghala'h-khez.

*fetch*, see *bring*.

*feud*, n. badi, mirtsi.

*fever*, n. taba'h.

*few*, a. lajz, tso, patsārney, potuskacy, pūtaey.

*fidelity*, n. wafā-dārī, imān-dārī, namak-halālī.

*field*, n. (allotment) wand, pa<sup>ta</sup>ey, kisht.

*fiery*, see *hot*.

*fight*, n. jang, mukaddama'h ; v.t. jang n'shalawul, jangedal, (a skirmish) jangūraey

*fill*, v.t. dakawul.

— *find*, v.t. mündal or mundal, bi-ū-mündal, paidā ka.

*fine*, (a), n. tāwān, nāgha'h ; a. naraey, mahin, bārik ; v.t. tāwān ākhistal.

*finger*, n. gūta'h (also a toe), (thumb and great toe) ba<sup>ta</sup>'h or ka<sup>ta</sup>'h gūta'h.

*fir*, n. naštār.

*fire*, n. aor, (wood) bālarn. (place) n'gharaey, nor-ghālaey ; v.t. (set on) sedzal, balawul, nor porī ka., (discharge) khalāgawul, wislital, wahal, āchawul.

*firm*, a. klak, ting, pā'e-dār, mazbūt.

*first*, a. awwal, awwulnaey, unraey, w'rūnbaey, w'rūmbal-ney.

*fish*, n. māhaey.

*fist*, n. sūk, mūt, mūtaey.

*fit*, a. jor, barābar, pīrzo, yarzan, bāedah, dzā-e larī, munā-sib, wājīb, lāzim ; v.t. barābarawul, pulah-porī ka., jorawul, (as a dress) v.i. barabaredal.

*fitness*, n. jor-ti-ā, pīrzo-wālaey, li-ākat.

*fix*, v.t. taral, lagawul, porī ka., w'lūrawul, wudrawul, n'jat-al, kha'shawul.

*flame*, n. lanba'h, shughla'h, bayānda'h, lūkhara'h ; v.i. swal.

*flask* (for powder), n. kisbat.

*flat*, a. sam, sat, hawār, (flat, table-land) steza'h, būra'h, (stale) bey-khward, (pressed) tsap-lāk, chīt, chīt-pīt.

- flatten*, v.t. samawul, hawār ka., tsap-lāk ka., chit-pīt ka.  
*flattery*, n. chāplūsi, dīrpali.  
*fleece*, n. warg.  
*flesh*, n. ghwaśha'h.  
*flight*, n. taśhtedana'h, teśhta'h.  
*fling*, v.t. āchawul, wishtal.  
*float*, v.i. bahedal, lāhū or lanbali ke.  
*flock*, n. rama'h, kandak.  
*flog*, v.t. wahal, karōrey wabul.  
*flood*, n. nī-ūz, nīz, sail-āb, (of tears) raṭ.  
*flour*, n. noṛa'h.  
*flour*, v.i. bahedal, rawānedal.  
*fly*, v.i. ālwatal, wur-zedal.  
*fodder*, n. tsar wāśhah, alaf, khwīd, shna'h.  
*foe*, see *enemy*.  
*fog*, n. laṛah, dand.  
*fold* (sheep), n. shpol, (layer) bragh.  
*fold* (up), v.t. n'ghaśhtal.  
*follow*, v.i. palah-pasey ka.; manal, laman nīwal, pai-raui ka.  
*foul*, n. khwārā'h, shūma'h, (*lit.* bread) n'mara'i.  
*foal*, n. palwānd. pohar, poharney, nā-dān.  
*foot*, n. pśha'h, (on foot) palacy, pah pśha'h.  
*foray*, n. tsoṭ, botah, z'ghāst, hapa'h, ilghār.  
*forbid*, v.t. man'a'h-ka.  
*foree*, n. was, bram, zor, tawān, kuwat; jabr, zulm.  
*ford*, v.t. pori t'hal or watal.  
*forenoon*, n. peśhīn, tsāśht.  
*forest*, n. barn, dzangal, beśha'h.  
*forget*, v.t. herawul.  
*forgive*, v.t. bakhśhal, prelawul, pulawul.  
*forgiveness*, n. bakhśh, bakhśhana'h.  
*form*, v.t. joṛawul, sāzawul, tandal.  
*forsake*, see *abandon*.  
*foundation*, n. welh, bonsaṭ, buuyād, aṣl.  
*fountain*, n. china'h.  
*fowl*, n. chīrg, (hen) chīrga'h.  
*fraud*, n. chal, droh, ghāl, far

- free*, a. aelah, yalah, sarah, waz-gār, āzād, khālūs.  
*fresh*, a. shiin, zarghūn, tāzah, tai-yūr, takrah.  
*friend*, n. dost, ashnā'e, yār.  
*friendship*, n. dosti, ashnā'i, pejzand-galwi or gali, yāri.  
*fright*, see *fear*.  
*frighten*, v.t. werawul, tarhawul, dārawul.  
*front*, n. makh, (in front) makhū-makh.  
*frost*, n. kangal (*lit.* ice), yakh (*lit.* ice), (hoar) asa'i.  
*frozen*, a. yakh-shawaey, kangal-shawaey.  
*fry*, v.t. talawul, te-yal, w'ritawul.  
*fuel*, n. būlarn, khazala'h, war-khara'h, largae.  
*fusee*, n. falita'h, fatila'h.  
*full*, a. tal, dak, mor.

G.

- gain*, gaṭa'h, sūd, naf'a'h, fū-ida'h; v.t. gaṭal, mūndal.  
*gale*, n. sila'i, tufān, bād.  
*gallop*, v.t. tezal, po-ya'h ka.  
*garb* (garment), n. zarūkaey, āghostana'h, āghustan,  
 n'warae, libās, jāma'h; (fashion, mode), toga'h, shān,  
 rang.  
*garrison*, n. da kil'ey or da hiṣār khalk.  
*gather*, v.t. ṭolawul, jam'a'h ka., (pluck) arnawul, shūk-  
 awul.  
*gathering* (of people), n. ṭol, ṭolae, ṭolga'i.  
*genealogy*, n. peṛa'i, pusht, zū-zūt, shajrah, nasab, nasal,  
 aṣl.  
*generation*, a, n. pusht, peṛa'i; daur, zamāna'h.  
*generosity*, n. bakhshana'h, sakhūwat, sakhī-tob.  
*gentle*, a. ḥalim, aṣil.  
*get*, v.t. mūndal, gaṭal, paidā ka., (up) v.i. pātsedal, por-  
 tah ke.  
*gift*, see *present*.  
*girl*, n. jina'i, jinaka'i, peghla'h, (betrothed) changāla'h,  
 (slave) wīndza'h.  
*girth*, n. tāng, tātang, paṭa'i.



*give*, v.t. rā-kawul, dar-kawul, war-kawul (see Grammar, p. 21), bakhshal, shandal, (evidence or pay respects) lal, lawdal.

*giver*, n. war-kawunkaey.

*glad*, a. khwaśh, shād, khūsh-hāl.

*glad-tidings*, n. zeraey, (a bringer of) zerah-geraey.

*gladness*, n. khwaśhī, shādī, khūsh-hāli.

*glare*, n. dzala'h, raṇā, (glow) breśhnā, wajzm.

*glass*, n. shiśha'h, (mirror) ā-īna'h.

*glow*, n. todūkha'h, tod-wālaey, swaey; v.i. todedal, swal.

*go*, v.i. t'lal, drūmal, drūmedal, lāṛal, rawānedal; v.t. kūch ka.

*goat*, n. wuz, psah, (she) b'za'h, wuza'h, (wild) mār-khūr, (hair) aojz-ghūney

*God*, n. Allah, Khudā-e, Rabb; *God knows*, Khudā-e z'dah.

*gold*, n. sarah zar, zar, ṭilā.

*good*, a. shūsh, shāghalaey, ghwarah, nek; n. she-gara'h, she-garey, neki, sūd, fā'ida'h.

*goodness*, see preceding.

*goodly*, n. ashūh-māl, rakht, kāfi (plutal of kālaey).

*gorge*, n. dara'h, tangacy, mara'i, kuśht.

*governs*, v.t. hukūmat ka., hukm ka., 'aml ka.

*government*, n. hukūmat, 'aml dāri, sardāri, khānī, (state) sarkār.

*governor*, n. hākim, sardār, 'amr-dār.

*grain*, n. dānā'h, ghala'h.

*granary*, n. anbār khāna'h.

*grant*, v.t. bakhshal, mānāl, kabūlawul.

*grasp*, v.t. pah mūt or pah manguley nīwal.

*grass*, n. wāshah, 'alaf.

*grave*, n. gor, kabr, (clothes) kafan.

*gravel*, n. jzaghal, shiga'h, giṭaey, (small) giṭa'i.

*gravelly*, a. shiglānah, giṭin.

*gray*, a. sperah, khār (lit. mud-coloured), (hair) brag, (a horse) shīn.

*graze*, v.i. tsaredal, tsafal, (abrade) blosedal, b'lodal, sūl-edal; v.t. powul, pā-yil, tsarawul.

- grazier*, n. (also a nomad) powandah,\* powūnkaey.  
*grease*, n. ghwaṛaey, spina'h, mū, wāzda'h, wāzga'h; v.t. ghwaṛawul.  
*greasy*, a. ghwaṛ.  
*great*, a. star, ghat, lo-e, z'barg.  
*greatness*, n. star-wālaey, ghat-wālaey, lo-e-wālaey.  
*green*, a. shīn, zarghūn, (unripe) ūm, tānda'h.  
*grief*, see sorrow.  
*grievous*, a. sakht, randz-nāk, gham-nāk.  
*grind*, v.t. ao-ṛawul, ao-ṛa'h ka., arnal.  
*grindstone*, n. tsarkh, psūn, (for corn) meehan.  
*groan*, n. zgerwaey, heng (plural, henga-hār); v.t. zgerwaey ka., henga-hār lara, henga-hār ka.  
*ground*, n. z'maka'h, zamin.  
*grow*, v.i. (as vegetation) tūkedal, zarghūnedal, (increase) zī-ātedal, ghaṭedal, lo-e-dal, (become) kedal, (old) zarṛedal.  
*growl*, v.i. ghrunbedal.  
*guard*, n. pāswān, tsokī-dār, pahra'h-dār, (a protector) sātandoney, sātūnkaey, jz'ghoraey; v.t. pāswāni ka., tsoka'i ka., jz'ghoral, sātāl.  
*guest*, n. melmah.  
*guide*, n. lār-sho-wūnkaey, balad, (spiritual) pīr, postarā, murshid.  
*guilty*, a. gram, gunāh-gār, takṣirī, taṭṣir-wār.  
*gun*, n. ṭopak or topak, (powder) dārū; (ball) mardaka'h, mardakaey, gola'i.  
*gunner*, n. ṭopak-chī, top-chī.  
*gush*, n. dāra'h, shuturaka'h, tsarika'h; v.i. dāra'h wahul, shuturaka'h wahal.

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\* From the verb "powul." The nomad Afghāns are known as Powandahs and Kochīs, but some of the "masters of the subject" style them "Proviṇdahs" and "Proviṇdiahs," and erroneously imagine the name to refer to tribes of Afghāns so-called.

## H.

- habitation*, n. astoga'h, astogna'h, borjal, kor, mīshṭa'h.  
*hail*, n. jzāla'h, jzala'i; v.t. jzāley or jzala'i aoredal.  
*hair*, n. wešṭah, (goats') aojz-ghūney.  
*half*, n. nīm, nīmāyah; v.t. nimawul, dwaḥ nīmāh ka.  
*halt*, v.i. āstedal, daredal, wudredal; v.t. dera'h ka., muḡām ka.  
*hamlet*, n. bānda'h, kalaey.  
*hammer*, n. pōlk, tsatak, (wooden, a mallet) dabalaey, dābla'i, baḡhar; v.t. takawul, tak wahal, trakawul, wahal.  
*hand*, n. lās, chaka'h, mangūl, panja'h, (handful) lapa'h, (double handful) lapakaey.  
*handle*, v.t. lās lagawul, lās war-w'ral, lās wahal.  
*handsome*, a. šhā-istah, k'shulaey, pa'i-makhaey.  
*happen*, v.i. pešhedal, pre-wntal, teredal, sh'wal, kedāl, nūziledal.  
*happy*, a. khwašh, khush-lāil.  
*harass*, v.t. āzārawul, rabrawul.  
*hard* (rigid), a. klak, tīng, sakht, (difficult) grān, (ripe, hard, etc.) pokh.  
*harvest*, n. faḡl, (spring) aoḡaey, (autumn) manney, (gathered in) lāu.  
*haste*, n. talwār, gaḡandaey-tob; (to make) v.t. gaḡandaey ka., talwār ka.  
*hate* or *hatred*, n. dušmanī, dušnī, bādi, khwā-badi, tak'a'h, ghach, kraka'h; *to hate*, v.t. kajzal, ghāndal, kraka'h ākhistal.  
*have*, v.t. darlal, loral.  
*hay*, n. wuch wāsha'h, pash-kālaey.  
*head*, n. sar, koṭaey.  
*heal*, v.i. raghedal, joṛedal; v.t. raghawul, joṛawul.  
*health*, roḡh-ti'a or wālaey, joṛ-ti'a or wālaey.  
*heap*, n. dera'i, ṭop, (dung) derān, rash; v.t. tapal, ghūndawul.  
*hear*, v.t. ārwedāl, ghawjz bāsal.

- heart*, n. z'rah, dil.  
*heat*, n. tod-wālaey, todūkhā'h, garmi; v.t. todawul, (warm)  
 tarām ka., (boil) yashawul.  
*heavy*, a. drūd.  
*height*, n. ūchat-wālaey, l'war-wālaey.  
*help*, see *assistance*.  
*helpless*, a. z'mol, lā-chār, nā-tawān, 'ājiz, (from wounds)  
 zam-z'molaey.  
*herd*, n. park, (cows, bullocks) gāhar, gohār, (horses)  
 gala'h, (buffaloes) goram.  
*herdsman*, n. shpūn (of sheep), gāhu, ghobah (of cows and  
 oxen), gūjar (of buffaloes, also name of a non-Afghān  
 people in parts near Peśhāwar).  
*hide*, v.i. puṭedal; v.t. puṭawul.  
*hill*, n. ghūnda'h, (hillock) ghūnda'i. See *mountain*.  
*hinder*, v.t. haṭlawul.  
*hire*, n. kirā-ha'h; v.t. pah kirā-ha'h ākhistal. (*strike*)  
*hold*, v.i. pātedal, ṭingedal, dzā-edal, n'shatal, lāgedal; v.t.  
 nīwal, sātal, khundi ku., ākhistal, jzghoral.  
*hole*, n. sūra'h, sūraey.  
*hollow*, a. kāwāk, tahana'h, daḍ; n. jzawara'h.  
*home*, n. astogna'h, astoga'h, kor, borjal, mishṭa'h.  
*honesty*, n. riṣhti'ā, diyānat, diyānat-dāri.  
*honour*, n. nang, nūm, makḥ, 'izzat.  
*hoof*, n. swa'h, sum, (cloven) shongaraey; nūk.  
*hope*, n. umīd, khal, ṭama'; v.t. umīd or tāyḡḡn' loral.  
*horn*, n. sh'kar.  
*horse*, n. ās, (pack) yābū (*lit.* pony), (man) swor, spor.  
*hospitality*, n. melmastī'ā.  
*host*, n. tsashtan, merab, (army) fauj, lashkar.  
*hostess*, merman, tsashtana'h.  
*hostility*, see *enmity*.  
*hot*, a. toḍ, garmi.  
*hour*, n. sū'at, (a watch of three hours) pahar.  
*house*, n. kor (also household), khūna'h, mena'h, (storied)  
 mārna'i.  
*humanity*, n. saṛi-tob.  
*humble*, a. nā-tsiz, gharīb, 'ājiz.

*humid*, see *damp*.

*humility*, n. nā-tsizi, gharibi, 'ājizi.

*hunger*, n. lwajza'h, lewāl-tob.

*hungry*, a. wajzaey, nagh-lānd, lewāl.

*husband*, n. meṣah, tsāshitan.

*husbandman*, n. zamin-dār, baz-gar, kiśht-kār, (hired)

charey-kār, dih-kūn, or dih-gān.

*husbandry*, n. kar, kiśht-kāri, zamin-dāri.

## I.

*ice*, n. kangal, yakh.

*idle*, a. aṭāl, laṭ, sust, gharand, (unemployed) wazgār,

(trifling, as talk) pūch, pūch-pūch, prat, prata'h.

*idleness*, n. laṭ-wālaey, wazgār-tob.

*ignorance*, n. nah-poli, bey-khabari.

*ill* (sick), a. nā-joṛ, nā-rogh, randzur, bimār.

*illness*, n. nā-joṛ-ti'ā, etc., randzūri, randz, bimāri.

*illegal*, a. harām, nā-hakk, nā-rawā.

*impassable*, a. bey-gūdar or guzar, bey-lār.

*impede*, see *hinder*.

*implements*, n. loshī.

*important*, a. grān, lo-c, baḍa'i, (weighty) drūnd.

*imprison*, v.t. kaid ka., band ka.

*improper*, a. nā-kār, nā-munāsib, nā-ḥanaey, nā-lā-ik, nā-kardaey.

*inclination*, n. khwā, ghosh, mīna'h, z'ṭah.

*increase*, n. zī'āt-wālaey, der-wālaey, wadāni; v.i. zī'ātedal.

dereḍal, (expand) parsḍal, khwareḍal, wadānedal; v.t.

zī'ātawul, derawul, wadānawul, parsawul, khwarawul.

*indolence*, n. shaṭal-wālaey, shadal-wālaey, laṭ-wālaey.

*industry*, n. kośhiśh, mīhnat, jahd.

*infancy*, n. kachūt-wālaey, tufūliyāt.

*infant*, n. tandaey, taukaey, woṛ-kaey, kachūtaey, (suck-  
ing) pa'i-rawaey.

*infantry*, n. pī-ādah-gān, (battalion) paltan.

*inferior*, a. (in age, rank, etc.) kashar, lar, sh'keah, k'shat-a'h, (mean, unimportant) spuk, adnā, dūn.

*infidel*, a. kāfir (*lit.* unbelieving), bey-dīn, bey-īmān; n. kāfiraey.

*infirm*, see *weak*.

*inflict*, v.t. war-kawul, rasawul, k'ral, kawul, āchawul.

*inform*, v.t. khabarawul, khabar ka., pohawul, sho-wul.

*information*, n. khabar.

*ingress*, n. nanawātah.

*inhabit*, v.i. āstedal, aosedal; v.t. astoga'h or astogna'h ka., pre-mishta, mishta'h ka., wadānawul.

*inhabitant*, n. aosedūnkaey, astedūnkaey, āstogyaey.

*inheritance*, n. mīrās.

*injure*, v.t. āzārawul, ziyān or tāwān rasawul; wrānawul, (pain) tapi ka., jzobalawul, khujzawul, randzūrawul.

*injury*, n. tap, khujz, ziyān, āzār, randz, nuqṣān.

*injustice*, n. zulm, bey-dādī, bey-insāfi, nā-ḥaqqī.

*innocent*, a. bey-gunāh, bey-taqṣīr, pāk, ṣāf, spīn.

*inquire*, v.t. puṣhtedal, puṣhtana'h ka., sawāl ka., (seek, examine into) laṭawul, shanal.

*insensible*, a. bey-hoṣh, bey-khūd; bey-parwā, bey-khabar.

*insolent*, a. sar-kash, bey-adab, gustākh, diler.

*inspect*, see *see*.

*inspection*, n. katana'h, kūtah, līdah, līdana'h.

*inspector*, n. katūnkaey, līdūnkaey, nāzīr, dāroghah.

*instalment*, n. ūghra'i.

*instruct*, see *teach*.

*instrument*, n. loṣhaey, kūlaey, ālat, hatiyār.

*insurgent*, n. yāghi-gar, fasādi, pasāti.

*intellect*, n. poha'h, hoṣh, fahm, 'aql.

*intelligence*, n. poha'h, fahm, 'aql, hoṣh-yārī.

*intention*, n. qaṣd, niyat.

*interrogate*, see *question*.

*interval*, n. (of time) muda'h, wār, (space) dzā-e.

*interview*, n. kūtah, līdah, līdana'h, dīdan, mulāqāt.

*intimidate*, v.t. werawul, dārawul.

*intrust*, v.t. spāral, pāslawul, ḥawāla'h ka., amānat yesḥawul.

*invade*, v.t. dāṛa'h ka. or pre-watal, tākht ka.  
*invent*, v.t. joṛawul, hikmat rawānawul, paidā ka.  
*invention*, n. hikmat.  
*invert*, v.t. aṛawul, naskorawul, badalawul.  
*invest*, v.t. hiṣārawul, mahāṣara'h ka.  
*investigate*, v.t. puṣhtedal, laṭawul, shanal, taḥkik ka.  
*invite*, v.t. sat ka., balal, da'wat ka.  
*iron*, n. aospa'a'h, aospina'h.  
*irrigate*, v.t. lūndawul, khurob ka.  
*irritate*, see *rez*.  
*island*, n. jazira'h.  
*issue*, v.i. watal, bahedal, pre-watal; v.t. jāri ka.

## J.

*jaw*, n. jzāma'h, (upper) portana'i jzāma'h, (lower) k'shat-  
 ana'i jzāma'h.  
*join*, v.t. joṛawul, gadawul, paiwand ka.  
*joint*, n. joṛ; ghuṭa'h; paiwand, band.  
*journey*, n. safar, pand, (day's) manzil.  
*joy*, n. khwaṣhī, khush-hālī.  
*joyful*, see *happy*.  
*judge*, n. kāẓī, munṣif (also as, just, fair, etc.).  
*judgment*, n. hukm, fatwā, munṣifī, (intellect) poha'h, sud,  
 tamiz, 'āql, -(opinion) fikr, qiyās, rāe.  
*jump*, v.i. trapedal; v.t. ṭop wahal, traplal, ghor wahal.  
*just*, n. 'ādil, munṣif; rāst, riṣhti; barābar, jukht, sam.  
*justice*, n. iuṣaf, dād, nyāw.

## K.

*keep*, v.i. (continue, etc.) pātēdal, pā-e-dal, aosedal; v.t.  
 (retain, etc.) jzghorūl, sātal, (nourish, etc.) pālal, par-  
 waral, n'mānzal, (obey) mānal.  
*keeper*, n. jzghoraey, sātandoeay, sātūnaey, pālunkaey.  
*kick*, n. lata'h, laghat, laghata'h; v.t. lata'h wāhal, laghate-  
 wahal, pah laghatey wahal.

*kid*, n. serlaey, psharlaey, cholaey, ur-ghūmaey, wur-ghūmaey, (wild) wuz-garaey.

*kill*, v.t. wajjal, wajzal, wajzlal, қатlawul, maṛ ka., (for food) ḥalālawul.

*killed*, a. wajlalaey, wajzalaey, wajzlalaey, maṛ-kaṛaey, maḳtūl.

*kind*, a. mihrbūn, (sort, species) rang, shān, jins, ḳism, dod, ṭaur.

*kindle*, see *light*.

*kindred* or *kin*, n. 'azīzān, kheshān.

*king*, n. (bādshāh, sultān, malik (this is the title by which the head-men among the Afghāns are styled).

*kinsmen*, n. 'azīz, khesh, (on the mother's side) mor-ganaey, (on the father's) plār-ganaey.

*kiss*, n. k'shul; v.t. k'shulawul, k'shul ka.

*knavery*, n. chal-bāzī, farebī, bey-īmānī, khayānat.

*knee*, n. zaḡūn, ḡoga'h.

*kneel*, v.i. pah zangāno or pah ḡogo k'she-nāstal, zangāno lagawul, chār zāno k'she-nāstal.

*knife*, n. chārī, (small) chaṛū-ka'i.

*knock*, v.t. ṭakawul, ṭap or ṭrūk wahal, (against, or in contact) b'losedal, b'lodal, khwaral.

*know*, v.i. pohedal, khabaredal, ma'lūmedal, z'dah'ke.; v.t. pejzandal, z'dah ka., garnal.

*knowledge*, n. pejzand-galwī, pejzāndah, pejzandana'h, pohedana'h, poha'h, khavar, 'akl, 'ilm.

*laborious*, a. grān, sakht, mushkīl.

*labour*, n. miḥnat, koṣhish, duk, mashakkat, khwārī, (child-birth) stam; v.t. miḥnat ka., koṣhish ka., khwārī ka., etc.; v.i. (he in labour, as a woman) langedal.

*labourer*, n. mazdūr.

*lad*, n. ḥalāk, zarṇaey, zalmaey.

*lady*, n. merman, mermana'h, ṣāḥiba'h, bibī.

*lame*, a. ḡuḡ, khūjz, karaṃ.



*lamencez*, n. guḍ-wālaey, khūjz-wālaey.

*lament*, v.t. jṛaḥal, wir ka., gila'h ka., wā-wailā ka.

*lamp*, n. chiraḡh, ḡ-wa'h.

*land*, n. z'inaka'h, zamin.

*landholder*, n. zamin-dār, daftari, jāgīr-dār, brakhā'h or  
bakhra'h khop.

*lap*, v.t. tṛaḥal.

*large*, n. kō-r, ghaḥ, star.

*last*, n. prasin, w'rustary; v.i. (continue) pātedal, nosedal,  
pā-e-dal.

*late*, n. nā-wakt, (recent) nosan, nosanay.

*laugh*, v.i. khandedal; v.t. ḥ handal.

*laughter*, n. khandā.

*law*, n. shara', shari'at, ā'in.

*lead*, v.t. bīwal, botlal, rā-wustal.

*leader*, n. karlār, peshwā, sar-guroh.

*leak*, v.i. batzedal, taledal.

*lean*, n. dangar, naray, khwār.

*leap*, see jump.

*learn*, v.t. z'dah ka., yādawl.

*learning*, n. 'ilm.

*leat*, n. kasbrin, lah or tar tolo nah wur or lajz.

*leather*, n. tsarman.

*leave*, n. rukḥyat, ijūzāt, hukm, razū; v.t. (abandon, etc.)  
prejzdal, pre-shodal, pre-shwal, (take) rukḥyat, ākhistal.

*ledge*, n. morga'h, ḡaḡa'h; kaurar.

*leg*, n. kirm, gatz.

*leg*, n. shānga'h, p-shu'h (applied to the leg as well as to  
the foot which is the literal signification), (below the  
knee) papkaey, lengaey.

*leisure*, n. wazgār-tob or tī'ā, furṣat.

*lend*, v.t. por war-kāwul, karz war-kawul.

*length*, n. ūjz-dawul, (of time) ḡer-wālaey.

*lengthen*, v.t. ūjzdawul.

*lessen*, v.i. lajzedal; v.t. lajzawl.

*let*, see permit, (hire) pah kirāha'h war-kawul.

*level*, n. sam, sat, harābar, hawār; v.t. samawul, hawārawul,  
(raise) naḡawul.

- liberal*, a. sakhī, bakhshūnkacy, war-kawūnkacy.  
*liberate*, v.t. prejzdal, yalah ka., khalāgawul.  
*liberty*, n. yalah-tob, āzādagī, khalāgī, (opinion, etc.) wāk  
ikhtiyār, (permission) rukhṣat, ijāzat.  
*lick*, v.t. tsatal.  
*lie*, n. palma'h, darogh; v.t. palma'h kawul, darogh wayal.  
*lie down*, v.i. m'lāstal, tsumlāstal, (in wait) ghalacy ke.  
*life*, n. jzwand, jzwāk, jzwandūn, hayāt, dzān.  
*lifeless*, a. maṛ, bey-dzān.  
*lifetime*, n. jzwandūn, hayāt, 'umr.  
*lift*, v.t. khejzawul, portah ka., riyawdal.  
*light*, n. rarna, rarnā'i, roshnā'i; a. rurn, rūrn, roshān,  
 roshan, (not heavy) spuk; v.i. rurnedal, roshān ke., (de-  
 scend) kūzedal, pre-watal, nāziledal, (as a fire) baledal;  
 v.t. rurnawul, roshān ka., balawul.  
*lighten*, v.t. spukawul, kamawul; v.i. rurnedal, breshedal,  
 dzaledal.  
*lightning*, n. breshnā, bark, balq.  
*like*, a. tser, ghūndaey, rang, shān, dod; v.t. khwaṣhawul,  
ghošhtal, pasand ka., kabūl ka. or kabūlawul.  
*limit*, n. burid, (*vul.* brīd), ḥadd, pūla'h; v.t. ḥadd taṛal.  
*lineage*, n. khawraey, nasab, aṣl.  
*lion*, n. m'zaraey, (furious) shīn m'zaraey.  
*lioness*, n. m'zara'i.  
*lip*, n. shūnda'h, shūnd.  
*listen*, v.t. n'ghwatal, ghwajz nīwal or bāsaī, ārwedal,  
 (eaves-dropping) ghwajz tsāral.  
*little*, a. lajz, spuk, kharmandey, z'wam, kam, pūtaey,  
 poṭuskaey, wor, workaey.  
*live*, v.t. 'umr terawul, rozgār ka., guzrān ka. See *exist*.  
*livelihood*, n. rozi, rozgār, guzrān.  
*load*, n. bār, (one of two loads each side of a camel, etc.)  
 andacy, waracy or wuracy, (for the head) pandā'h,  
 (small) pandūkaey; v.t. lejzdal, leṣhal, būrawul, daḡ-  
 awul.  
*loan*, n. por, qarz, (borrowing a thing to be returned)  
 'āriyat.  
*lofty*, see *high*.

*long*, a. ūjrd (also tall), (time) der, (distance) liri.  
*longing*, n. ghoſht, lowāl, lowāl-toh, tswāb, mīnā'h, porzo-  
 yanā'h, porzo-wālaey, armān; v.t. mīnā'h ka, ghoſhtal.  
*look*, n. kātih, kātina'h, lidab, lidāna'h, nazar; v.t. kātīl,  
 goral, lidil, nazar ka.

*look*, v. arat, gharand, sparālaey, sparālaey, prānatāey,  
 prānatāey, l'hūshāey, (wander) galih; v.t. arat ki,  
 prānatil, prajdil, galih ka, etc., l'hūshāwul.

*look*, v.t. wuruk ki. (at play, or a cause) bī'elul; v.i. por  
 ke.

*lost*, n. trofā'h, ziyān, nukṣān, bā'elānā'h, porfā'h.

*lost*, n. wuruk, puṣ, bā'elāwāey, bī'elālaey.

*lot*, n. bakht, naṣīb, kismat, (portion) bikhri'h, wesh, vand,  
 hīk; to cast lot, v.t. hīk ki or āchāwul, (with straw)  
 l'hasarāwāey āchāwul, (with orbicular dung of sheep-  
 goats, etc.) pacha'h āchāwul, (to win) pacha'h w'al.

*lot*, n. mīnā'h, mayan-toh, 'īrk, mulahbat.

*low*, a. kūz, lāndāey, k'shata'h, līr, chīt, (mean) spuk, gū-  
 dah, apūzan, (price) arzān; v.i. ghurehdal, v.t. ram-  
 būrā'h wāhal.

*low*, a. k'shatāwāey, k'shāwāey, kūz, lar, līndāey; v.t.  
 k'shatā'h ka, kūzāwul, lāndāey ka, (bend downwards)  
 ſīṭāwul, (dehuc) spukāwul, kamāwul, (frown) brandāwul,  
 v.i. (as the sky) toredal.

*loyalty*, n. daulat-l'hwāhi, namak-hallīlī.

*luck*, n. bakht, nek-bikhṭī, naṣīb.

*luring-place*, n. p'ūnāey, puṣ-gana'ī, tswāey.

*lustre*, n. breshnā, rarnā, rarnā, rarnā'ī.

M.

*mad*, a. (also, a madman) lewānāey, l'hūshāey or l'hushāey.  
*madness*, n. lewan-toh.

*magnitude*, n. lo-e-wālaey, ghat-wālaey, star-wālaey.

*maid*, n. pughlā'h, jūnā'ī, jūnā'ī, (servant) chūra'ī, suhelī,  
 (bond) windā'h.

*maintain*, v.t. (support) pālā, sātal, (defend) jzghoral,  
 l'hūndī ka.

*make*, v.t. joṛawul, s̄azawul, kawul, k'ral, (mix) gaḍawul;  
n. shakl, ṣurat, ṭaur, dod, rang.

*maker*, n. joṛawūnkaey, kawūnkaey, (*in comp.*) s̄āz, kār,  
gar.

*male*, a. nar, nārīnah, meṛah, (of cattle for breeding)  
mindah.

*malice*, see *enmity*.

*mallet*, n. ḍablaey, baḡhdar, (washerman's) ṭsobāraey.

*man*, n. saṛaey, insān, (an individual) wagaṛaey, j̄zawaey.

*manage*, v.t. chalawul, tadbīr ka., intizām ka.

*management*, n. tadbīr, kār-s̄āzī, intizām.

*mane*, n. aoṣhī, aowī, w'rajz, yāl.

*manhood*, n. (virility) ḍzwānī, zalmaey-tob, mardī, (bravery)  
maṛanaey-tob.

*manifest*, a. tsargand, sh'kārah, bartser, zāhir; v.t. tsar-  
gandawul, sh'kārah ka., zāhirawul, bartser ka.

*mankind*, n. saṛī, nārīnah, insān, khalk, banī adam.

*manly*, see *brave*.

*manner*, n. toḡa'h, shān, rang, taur, taraḡa'h.

*mantle*, n. kosaey, chogha'h, (a female's) paṛūnaey, pachor-  
aey, chāyal.

*manure*, n. sarī, sara'h; v.t. (to manure land) saṛey  
āchawul.

*many*, a. der, garn.

*march*, n. koch or kūch; v.t. koch or kūch ka.

*mare*, n. aspa'h.

*margin*, n. ḡhāra'h, tselma'h, trats, ḡda'h, tsanda'h, mor-  
ga'h laman.

*mark*, n. andzor, darak, nasha'h, raksh, dāḡh; v.t. nāsha'h  
lagawul, dāḡhawul.

*market*, n. bāzār, chār-sū.

*marriage*, n. wāda'h, nikāh.

*married*, a. (a man) wāda'h-kaṛaey, (a woman) wāda'h-  
shawey, v.i. (to be married, a woman) wadedal; (a mar-  
ried woman) maṛo-sha'h.

*marry*, v.t. (as a man) wadawul, wāda'h ka., (as a priest)  
nikāh taṛal, (take a husband) tsashtan ka., (take a wife)  
shadza'h ka., kor kawul.

*mason*, n. mi'mār.

*master*, n. t̤as̤htan, bād-ār, khāwand, merāb, mālīk, (teacher) ustād, ākhūn or ākhūnd (also signifies a learned man, theologian, preacher).

*materials*, n. asbūb, sāmān, kāli, hatiyār.

*mattock*, n. kodala'i, sašhsora'h.

*mattress*, n. tolā-i, toshak, nihālī.

*meadow*, n. wursho, chaman, rūgh, jal-gab, ūlang.

*meal*, n. aorāb, worāb, (fine) maidah.

*mean*, a. spuk, dūn; bakhil, shūm, nā-kārah, (middle) aowsat, miyandzwaey.

*meaning*, n. maṭlab, murād, ma'nī.

*means* (manner), n. to-gaey, shūn, rang, wajha'h, taur, (competence, resources) panga'h, saga'h, sar-māya'h, māl, amadani, (aid) kabl, wasila'h, wāṣita'h.

*measure*, n. mech, kach, paimāesh, andāza'h, joka'h, (portion) wesh, (for grain, etc.) aojzaey, (fourth part of aojzaey) kupaey, kupaey; v.t. mech ka., mechawul, kach ka., andāza'h nīwal, jokāl, (liquids) v.t. p'yamal, (apportion) v.t. weshal.

*meat*, n. ghwašha'h, (food) khwarāk.

*mediate*, v.t. gwāshal, gwāsh-grandaey ka.

*mediator*, n. gwāsh-grandaey, mandz-garaey.

*medicine*, n. dawā, dārū, darmān.

*meet*, v.i. peshedal, makhā-makh sh'wal; v.t. b'lodal, b'losedal, (with, find) mūndal.

*meeting*, n. bara'h gara'h, didan, mulaqāt, waṣlat, (assembly) ṭolaey, ṭola'i, jam'a'h, jam'i'iyat, majlis, (for deliberation) jirga'h.

*melt*, v.i. wili ke., aobah ke.; v.t. wili ka., aobah ka.

*memory*, n. yūd.

*menace*, v.t. traṭal, dārawul, raṭal, werawul.

*mend*, v.t. joṛawul, raghawul, (darn) bezal, pezal, (improve) v.i. tanḍal, joṛedal, raghedal.

*merchant*, n. tājir, saudāgar, bāzargān, (cloth, draper) parān-cha'h.

*merchandize*, n. māl, saudā, (commerce) tijārat, saudā-garī.

- mercy*, n. raḥm, raḥmat.  
*merciful*, a. raḥm-dīl, (God) raḥīm, raḥmān, karīm.  
*merit*, n. khūbī, sazāwārī, qadr, li-āqat.  
*message*, n. paighām, (command) kar-ya'h.  
*messenger*, n. astādzaey, astodzaey, kāsīd.  
*mid-day*, n. gharina'h, takkarna'h or takanda'h gharma'h, nima'h wradz.  
*middle*, a. miyandzwaey, miyandzmaey, mi'ānah, (the (middle) miyandz, mi'ān.  
*midnight*, n. nima'h-shpa'h.  
*mid-way*, n. nima'h-lār.  
*might*, see *power, strength*.  
*mighty*, a. zorāwar, tuwānā, kawī.  
*military*, a. jangi, laṣhkari.  
*milk*, n. pa'i, shaudaḥ; v.t. l'washal.  
*mill*, n. (hand) mechan, (water) jzaranda'h, ā-siyā.  
*mill*, n. ā-siyā-wān, ā-sewān, jzarand-garaey.  
*mind*, n. poha'h, hośh, 'aql, dzān, z'raḥ.  
*mine*, n. kān, (sap) sarangaey, naḥab.  
*minute*, n. dam, su'at, laḥza'h.  
*mire*, see *mud*.  
*mischievous*, n. nuḡṣān, ziyān, badī, pasāt, fasād, sharārat, wita'h.  
*miser*, n. shūm, bakhīl.  
*misery*, n. khwārī, tangsī'ā, tangsa'h, mufisī, nā-kārī.  
*misfortune*, n. tor-bakhtī, bad-bakhtī, āfat, balā, muṣibat.  
*mist*, n. dund, daḡūza'h, laṣa'h.  
*mistake*, n. khatā, ghalat, ghalatī; v.t. khatā-ka., ghalat or ghalatī ka.  
*mistress*, n. merman, mermana'h, tsashtana'h, bād-āra'h; m'ashūka'h, yāra'h.  
*mis'trust*, see *doubt*.  
*mix*, v.t. gadawul, laṣal, rakawul.  
*moan*, n. zgerwaey, bilārna'h; v.t. zgerwaey ka., angahār ka.; v.i. bilārna'h khatal.  
*mode*, n. shān, rang, togaey, toga'h; rasm, dastūr, tarik-a'h.  
*moist*, a. lūnd, z'yam-nāk, nawan.

- moisture*, n. z'yam, lünd-wālaey, naw.  
*moment*, n. dam, sā'at.  
*momentous*, n. dründ, grān, mushkil, zarūr.  
*money*, n. rūpa'i, naqd, dunyā, daulat.  
*month*, n. mī-āsht. For names see Grammar, page 75.\*  
*monthly*, a. mī-āsht pah mī-āsht, māh-wārī, māh pah māh.  
*moon*, n. (new) mī-āsht, (full, also moonlight) spojzma'i.  
*morass*, n. boštana'h, buštana'h, tarama'h, jaba'h.  
*more*, zi'āt, zi'āti, nūr.  
*more or less*, lajz der.  
*morning*, n. sahr, sahur, (to-morrow) šabā, šubha.  
*mortal*, n. sarney, jzawaey, wugarney, insān.  
*mortar*, n. (mud) pakhsa'h, lew, (cement) ahāk, gach, kūnaey.  
*mostly*, ad. akšar, aghlab.  
*mother*, n. mor, (term of endearment) adey! aba'i! (in-law) maira'h, (a father's other wife) bən or bən mor.  
*mound*, n. potaey, dera'i, ghunda'i, ghūnda'i, khæṭ.  
*mount*, v.i. khatal, (get on) sparedal, v.t. (to raise up) khejzawul.  
*mountain*, n. ghar, koh, (ridge) kamar, (crest of a pass) ghāšhaey; a. ghartsah, ghartsanaey, kohistānī.  
*mourn*, v.i. nūledal; v.t. gham ka., gham khwaral, jzaral, wīr ka.  
*mouth*, n. khula'h, (small) khulga'i or khulaga'i.  
*mouthful*, n. gola'h, p'wapa'i.  
*move*, v.i. khwadzedal; v.t. khwadzawul.  
*much*, see reap.  
*much*, a. der, freyān; n. der-wālaey, frewānī.  
*mud*, n. khata'h, lā-e; (mixed for mortar) pakhsa'h, lew.  
*mulc*, n. khactar, ghatar, kaohār.  
*murmur*, n. pus-pus, gungosaey, sh'kālwah, zwayz, jur jur, kur'kur; v.t. gila'h ka., māna'h ka., (as a brook) jur ka., jurhār wahal, zwayz ka., (as the intestines) jur jur ka., kur kur ka., (of conversation) sh'kālwah latal or ka.

\*The names of Indian months are peculiar to Peshā-

- muskat*, n. *ṭopak*, *bandūkh*.  
*muster*, v.t. *shmeral*, *sāu niwal*, *ṭolawul*, *hāzirawul*; v.i. *hāziredal*, *ṭoledal*.  
*mutilate*, v.t. *jzobalawul*, *ghwatsawul*, *karam ka.*, *jre-ka-wul*.  
*mutiny*, n. *fasād*, *pasāt*, *yāghī-garī*, *balwā*.  
*mutineer*, n. *fasādi*, *pasāti*, *yāghī-gar*.  
*mutinous*, a. *yāghī*, *sar-kash*.  
*mutton*, n. *da gredēy ghwaśha'h*.

# N.

- nail*, n. *meḥh*, *mogaey*; (of finger or toe) *nūk*; v.t. *ṭak-awul*.  
*naked*, a. *barband*, *luṭṣ*, *lūṭṣ*, (stark) *luṭṣ-putṣ*, *luṭṣ-lapar*.  
*name*, n. *nūm*; *to give a name to*, v.t. *nūm reṣhawul* or *kejzdal*; *to name* (style), v.t. *nūmāndaey ka*.  
*named*, a. *nūmāndaey*, *nūmaṛaey*.  
*narrow*, a. *tang*.  
*narrowness*, n. *tang-wālaey*, (meanness) *baḡhili*.  
*nature*, n. *kho-e*, *khaṣlat*, *mizāj*, *tab'a'h*.  
*near*, a. *najzdey*.  
*necessary*, a. *hūedah*, *bo-yah*, *lāzim*.  
*neck*, a. *ghāra'h*, *marā'i*, *markanda'i*; (the nap-) *normejz*, *warmejz*.  
*needful*, a. *pah kūr*, *zarūr*, *lāzim*.  
*needle*, n. *stan*, (and thread) *stan aw sparnsuey*.  
*negligent*, a. *bey-parwā*, *ghūfil*, *bey-khatay*.  
*neigh*, n. *harn*, *shashrnacy*; v.i. *harnedal*, *shashrnedal*.  
*neighbour*, n. *gāwandaey*, *gāwand*, *humsāyah*.  
*nephew*, n. (brother's son) *w'rarah*, (sister's) *ḥhorah-yacy*.  
*new*, a. *nawacy*, *nosanaey*, *tūzah*.  
*news*, n. *khābar*, (good) *zeraey*, *sūr*.  
*nice*, a. *āghala'h*, *ghwarah*, *shā-i-tah*, *maza'h-dār*, (deli-  
 cate) *nāzūk*, (accurate) *jukht*, *jor*, *barābar*, (fine) *bānik*,  
*naraey*.



*niece*, n. (brother's daughter) warera'h, (sister's) khor-dza'h.

*nigh*, see *near*.

*night*, n. shpa'h, (to-night) nan-shpa'h.

*nimble*, a. gaṛandaey, zghard, tak-lāstaey, chālāk.

*noble*, a. lo-e, ghaṭ; sāhū, sāwū, ashraf, aṣil; n. sardār khān, amīr, arbāb.

*noise*, n. jzwajz, zwayz, ghajz, ghāo, chaḡh, bānḡ, shor; v.t. (create a noise) ghajzawul, chaghawul, jzwajz ka.

*nominate*, see *appoint*.

*noon*, n. gharma'h, takkarna'h or takanda'h gharma'h, dopahr.

*nose*, n. paza'h, poza'h.

*noted*, a. nūm-war, mashūr, nām-dār, tsargand.

*nothing*, n. hits, nā-tsiz.

*notice*, n. katana'h, līdana'h, nazar, (warning) jār, iṭṭilā', izhār; v.i. katal, līdal; v.t. nazar ka., jār wahal, iṭṭilā' ka., izhār ka.

*notify*, see *preceding*.

*nourish*, v.t. pālal, n'māndzal, sātal, parwaral.

*numb*, a. karkechan, marghechan.

*number*, 'adad, ḥisāb, shūmār; v.t. ḥisāb ka., shmeral.

*numerous*, a. ḡer, garī, wadān.

## O.

*oath*, n. kasm, ḡalf, saugand; v.t. kasm ka., (to administer an oath) kasm war-kawul.

*obey*, v.t. manal, ḡukm pah dā'e rā-w'fal, n'ghwatal.

*obligation*, n. (duty) farz, (favour) minnat.

*obscure*, a. tīrah, rūnd, put, (ignoble) kam aṣl.

*observe*, v.t. katal, līdal, goral, nazar ka., (say) wayāl.

*obstinacy*, n. hoḡ, hoḡa'h.

*obstinate* (person), a. hoḡaey.

*obtain*, v.t. ḡatal, mundal, bī-ā-mundal.

*obvious*, a. tsargand, sh'kārah, bartser, zāhir.

*occasion*, n. bār, dzal, her, hera'h, plā, nobat, wār, mūda'h, (cause) sabab, bā'iṣ, gharaz, iḥtiyāj; v.t. kawul, k'ral, khejzawul.

*occupy*, see *employ*.

*occur*, v.i. śh'wal, kodāl, teredal, pešhedal, pre-watal, (to the mind) yādedal, pah yād rūḡhlal.

*occurrence*, n. ḥādiṣa'h, wāḳi'a'h.

*offence*, n. gunāh, taḳṣir, wabūl, (umbrage) khaḡagī, randz, marawur-tob, etc.; v.t. gunāh ka., taḳṣir ka., marawar ka., khaḡah ka.

*offender*, n. gunāh-gār, taḳṣir-dār, taḳṣirī.

*office*, n. kār, maṣṣab, khidmat, dzā'e, 'uhda'h.

*officer*, n. maṣṣab-dār, 'uhda'h-dār, sardār.

*offspring*, n. aulād, farzand, nasl, zū-zāt, zah-o-zād.

*old*, a. zor, (man) spīn-jziraey, (woman) spīn-sara'h, (age) zar-ti'ā, zar-wālaey. See *ancient*.

*often*, ad. der dzalah.

*omit*, v.t. pre-jzdal, terawul, pre-śhwal.

*onset*, n. tsoṭ, b'rid, ḥamla'h, guzār.

*ooze*, v.i. tsatsedal, watal.

*open*, a. arat, prānataey, prānataley, wāz, (clear) spīn, sāf, (apparent) śh'kārah, tsargand; v.i. artedal, ghwaredal, khwardal; v.t. prānatal, khalāṣawul, aratawul, (spread) ghwarawul, khwarawul, sparḡdal.

*opinion*, n. poḥa'h, rāe, gumān, fikr.

*opportunity*, n. wār, puk, dāo, mūda'h, wakt, rakḥna'h.

*oppose*, v.t. muḳābala'h ka., ārawul, baṭālawul, man'a'h ka.; v.t. (in battle) barābarī ka., v.i. jangedal.

*opposition*, n. hoḡ, hoḡa'h, zidd, dzel, iḳhtilāf.

*oppress*, v.t. zulm ka., jafā ka., āzārawul, dzwarawul.

*oppression*, n. zulm, jafā, dzwar, zorāwarī, zabardastī.

*oppressor*, n. zālim, jafā-kār, sitam-gar.

*option*, n. iḳhtiyār, wāk; to have *option*, v.t. iḳhtiyār lalal, wāk lalal.

*order*, n. ḥukm, farmān, (method) yūn, intizām, tartīb, (kind) kān, jins, (custom) rasm, dastūr, tarīka'h, kā'id-a'h; v.t. ḥukm ka., ḥukm war-kawul, farmāyil; tanḡal, joṛawul, atsarnal.

*ordinance*, n. amr, hukm; ā'in, k̄ā'idā'h, k̄ānūn, shar'a'h, shari'at.

*origin*, n. aṣl, bonsaṭ, nasl, wekh.

*outrage*, n. jafā, zor, zulm.

*outside*, n. bāhir, makh.

*oven*, n. tanūr.

*overcast*, a. tor, gūr, garn, puṭ.

*overcome*, v.t. wahal, lāndi ka., pær ka., baraey ka., magh-lūb ka.

*overlook*, v.t. goral, lidal, katal, (pass over, forgive) pulawul, bakhshal.

*overset*, v.t. arawul, naskorawul.

*overthrow*, n. māt-ya'h, saṭ, shikast; v.t. narawul, mātawul, naskorawul, (ruin) pā'e-māl ka., latārawul; saṭ ka., saṭ or shikast war-kawul.

*own*, v.t. dar-lawul, dar-lal, laral, (assent) manal, k̄abūlawul, owner, n. tsāshṭan, mālīk, merāb, khāwand.

*ox*, n. ghwāyaey, ghwayaey, ghutskaey, dangar (also a buffalo).

## P.

*pace*, n. yūn, tag, raftār, kadam, pal.

*pacify*, v.t. pakhulā ka., sarawul, dilāsā or tasallī war-kawul.

*pack-saddle*, n. pālān, kāfā'h, mora'h.

*pad*, n. (for a saddle) taghar, (small, for the hand) bālīsh-tak, (to support a round-bottomed vessel) manjīlā'h.

*pain*, n. khūjz, dard, randz, swaey, sozish, azāb; v.i. (to ache) khujzedal, swal, dardedal, v.t. (cause) khujzawul, swaey ka., azāb ka., dardawul.

*painful*, a. khūjz-mand, dard-mand.

*pains*, n. koṣhīsh, jahd, miḥnat, zor, (of childbirth) dā langedalo or langedo dard; to take pains, v.t. koṣhīsh ka., miḥnat ka., jahd ka., zor ka.

*pale*, a. zi-yar (lit. yellow), spor (lit. grey).

*palm*, n. war-ghowaey, khapar, lapa'h, (measure) tsapak.

*palpitate*, v.i. rapedal, drakedal.

*pan*, n. baṭ, karaḥaey, (earthen) loṣhaey, kaṭwaey, taba'i, (wooden) ṣhānak, kachkol.

*panic*, see *fear*.

*paralysis*, n. shall, guzan, (of the face) laḥwa'h.

*paralytic*, a. shall-o-shūl, guzan-wahalaey.

*pardon*, n. baḥṣh, baḥṣhauna'h, mu'af; v.t. mu'af ka., baḥṣhal.

*parent*, n. plār, mor.

*parentage*, see *origin*.

*parry*, v.t. daṭ'a'h ka., gærzawul, lirī ka., lachawul.

*part*, n. baḥhra'h, wesh, ḥiṣṣa'h, (place) ḥhwā, dzū'e, muk-ām, taraf; v.i. beyaledal, l'wushtal; v.t. beyalawul, judā ka., weshal.

*partiality*, n. pās-wālaey, taraf-dārī, marasta'h, sela'h, sel-wa'h, (affection) mīna'h, (inclination) ḥhwā.

*particular*, a. ḥhāṣṣ, (detail) taṣṣil.

*pass*, v.i. teredal, t'lal, lārāl, (by) ter watal, (cross) porī watal; n. (defile) tangaey, dara'h, (over a mountain) ḡhāshaey, kotal, (state) ḥāl, (permit) raḥāna'h, par-wāna'h, (stroke) guzār, daw, wār.

*past*, a. ter, ter ṣhawaey, t'lalaey.

*pasture*, n. (ground) wursho, tsarah-gāh, (forage) wāṣṣah, tsar, 'alaf; v.t. tsarawul, powul, pāyal.

*path*, n. lār, wāt, (narrow or bye, unfit for horsemen) tsar-a'h-lār, (one by which a horse can go) da ās lār.

*patience*, n. taḥammul, ṣabr; v.t. (to have) ṣabr niwal, ṣabr ka., ṣabr laral, taḥammul ka.

*patient*, a. ṣabr-nāk, ṣābjir; n. (sick person) bimār, mariz, nū-jor, randzūr.

*patrol*, n. talāya'h; v.t. talāya'h ka.

*pattern*, n. namūna'h, naṣha'h, kālib.

*pause*, v.t. dama'h niwal, v.i. wudredal, v.t. (reflect) fikr ka.

*pawn*, v.t. gārna'h ka., (put in pawn) pah gārney k'ṣhey ke-ṣhwal or ke-ṣhodal, grau ka.

*pay*, n. ṭalab, mawājib, tankhwāh, maḥina'h (lit. monthly pay); v.t. mawājib or talab or maḥina'h war-kawul. (discharge, settle) adā ka

*peace*, n. şulha'h, āshti, rogha'h, tātib, pakhlulā tob or wālācy, ārām, nsūdagi; v.t. şulha'h ka., āshti ka., rogha'h ka., (treaty of) şulha'h nāma'h.

*peaceable*, a. gharib, pakhlulā.

*peasant*, n. bazgar, zamīndār, dihgān, dihkān, (labourer, ploughman) charikār.

*pebble*, n. gītaey, gīta'i, (large) gīta'h, gītaey, tarāra'h.

*pebbly*, a. gītin.

*pedigree*, n. pera'i, aṣl, nasab, pusht.

*pedlar*, n. khūrda'h farosh.

*peg*, n. sparkhaey, mojzaey, mekh.

*pelt*, v.t. āchawul, wīshāl, ṭap ka.

*penetrate*, v.i. porī rū porī watal, porī aorī watal.

*penitent*, a. paśhimān, toba'h-gār.

*penitence*, n. paśhimānī, toba'h.

*people*, n. 'ālam, khalk, wuḡarī; v.t. ābādawul, wadānawul.

*perceive*, v.i. pohedal, pejzandal; v.t. līdal.

*perform*, v.t. kawul, k'ral, ādā ka., pūrah ka., pah dzā'o rū-w'ral.

*period*, n. mūda'h, waḡt, waḡht, nobat, wār, her.

*perseverance*, n. himmat, kośhiśh.

*person*, n. saṛaey, wuḡaraey, tan, kas, (the body) dzān, şūrat, andām.

*pestilence*, n. wabā, tā-wūn, tā'ūn.

*petition*, n. 'arṣ, darḡhwāst, sawāl.

*physic*, n. dawā, darmān, dārū, (practice) ṭabībī.

*physician*, n. ṭabīb, ḡakīm.

*pick*, v.a. shūkawul, (gather) arnawul, (the teeth, etc.) ṭunbal, (up) ākhīstal.

*pick-axe*, n. kaha'i, paṛokaey, tarāza'h, ṭṣwal.

*piece*, n. toṭaey, ṭuk, ṭuk, ṭukaey, pīna'h, (land) paṭaey, wānd, marīrna'h.

*piece*, v.t. sūraey ka., teṭsal, zanal, sikhul, ṭsarkh ka.

*pillage*, see *plunder*.

*pillow*, n. bālīśht.

*pine*, n. naśhtar, sanobar.

*pine*, v.i. pakhsedal; zahedal, kaṛedal, nūlcedal.

*pious*, a. imān-dār, dīn-dār, n'māndzi.

*pistol*, n. tamāncha'h.

*pit*, n. ṭubkaey, ṭublaey, jzawar-ghālaey, doḡhal, kaḡhal, *pitch* (as a tent), v.t. khejzawul, walārawul, wudrawul, (cast) wištaḡal, āchawul.

*pity*, n. z'raḡal s'waey, khwā-khojzi, raḡm, dard.

*place*, n. dzā'e, mukām, (dwelling) astoga'h, astogna'h, mišta'h, (instead) badal, (rank) martaba'h; v.t. jz'dal, ke-jz'dal, ke-šhodāl, ke-šh'wal, yeshawul, yeshal, yeshodal.

*plague*, see *pestilence*.

*plain*, a. (simple) sūdah, (flat) hawūr, sam, sat, (pure) toraey, spor, karah, (apparent) bartser. tsargand; n. sama'h.

*plan*, n. tadbīr, band, tajwiz, hikmat, chāl, sākhtagi, tugh-yān; v.t. tadbīr ka., chāl ka., hikmat ka., jorawul.

*plank*, n. takhta'h, tanba'h.

*plant*, n. buzghalaey, tandacy, būtaey, tegh; v.t. n'jatal, karal, khashawul, jz'dal, zanal.

*plaster*, n. akheṣana'h, akhāra'h, gach, (mud plaster) lew, khaṣa'h, (for a wound) malham, paha'h, tab; v.t. akheṣal, khaṣa'h ka., lewawul.

*play*, n. loba'h, luwaba'h, lobey, bāzi, (gambling) jū'ārī; v.t. loba'h or lobey ka., luwaba'h ka., bāzi ka., jū'ārī ka., (act) peḡhey ka., (music) ghajzawul, tarāna'h or taraney wahal.

*pleasant*, a. shəb, khwand-nāk, maza'h-dār, laziz, āḡhalah, dil-pazir.

*please*, v.t. khwand war kawul, maza'h ka., khwaṣhawul, khūsh-hālawul, rāzi ka., shāḡhal.

*plenty*, n. der-wālaey, f'rewānī, wadānī.

*plot*, n. (of land) wand, paṭaey, (stratagem) lamghara'i, jorišt, (conspiracy) sūzish, bandish.

*plough*, n. yow-ya'h, kulba'h; v.t. yow-ya'h or yawey ka., kulba'h ka.

*plunder*, n. awār, ulja'h, tār, tārāk, tāla'h, tālān, chūr, lāt; v.t. tāla'h, or tālān ka., lūṭawul, natal awār ka., tārāk ka., tār ka., etc.

*point*, n. tsūka'h, sar, peza'h; v.t. (sharpen) tera'h ka., (point out) showul, shayal.

*polish*, v.t. muṣhal, tojzal, z'doyal, sniḳal ka.

*pollute*, v.t. khiranawul, palitawul, nā-pāk ka., kakarawul.

*pool*, n. dand, (small) danda'h, dandūkaey, joeyr, dab, kol.

*poor*, a. khwār, tārāh, dar-mānda'h, nā-dar, muflis, bey-zar, bey-mā-ya'h.

*populous*, a. wadān, ābād.

*portion*, n. bakhra'h, ḥiṣṣa'h, wand, wesh, (destiny) ḳismat.

*position*, n. dzā'e, muḳām, tārna'h.

*possess*, v.t. dar-lawal, dar-lal, laral.

## Q.

*quagmire*, n. boṣhtana'h, tramna'h, yala'h, khaṭa'h, (lit. mud).

*quake*, v.i. larzedal, parakedal, rapedal.

*quantity*, n. andāza'h, ḳadr, wazn.

*quarrel*, n. jang, jagara'h, steza'h, ḳaziya'h; v.t. jang ka., jagara'h ka., ḳaziya'h ka., steza'h ka.; v.i. jaugedal.

*quarter*, n. ṭṣalorama'h, bakhra'h, pāo, (place of abode) astoga'h, astogna'h, astojza'h, dzā'e, (side) ṭselma'h.

Ḳhiwā, lāsta'h, lōr, loraey, (mercy) āmān, amn.

*queen*, n. malika'h, (in her own right) sultān, bādshāh.

*quell*, v.t. ḳ'she-nawāl, sarawul, pātawul.

*quench*, v.t. ṣarṣawul, mar ka.

*question*, n. puṣhtana'h, sawāl, (doubt) shakk, gumān; v.t.

puṣhtana'h ka., sawāl ka., shakk rā-w'ral, gumān ka.

*quick*, a. zar, ḡhard, ḡarandaey, grandaey, talwār, tez, chalak.

*quicksand*, n. ghal shigū'h.

*quiet*, a. ārām, ḳarār, ghalaey, (meek) gharīb; (quiet or quietness), n. ārām, ḳarār, ghalaey-tob; gharībī.

*quilt*, n. brastān, tolā-i, nihālī.

*quit*, see leave.

R.

- race*, n. z'ghāst, z'ghāšūt, mada'h, (kind, lineage) kor, nojza'h, ašl, nasl, zāt, khānadān; v.t. z'ghalawul.
- raft*, n. jūla'h, dzūla'h, zāngo.
- rafter*, n. bainsh, paṭera'h, labaraey.
- ragged*, a. gand-pošh; rešhey rešhey, tūk tūk, tūki tūki.
- raiment*, see *clothes*.
- *rain*, n. bārān, (heavy) shebah or shabah bārān, garn bārān, (slight) pūna'h, rangaey bārān, (spring shower) da psarli bārān, hašhma'h, wasa'h, (summer) da wo-rī bārān, (rainy season, the rains, used by Afghāns of Peshāwar and parts nearest the Panj-āb) parshakūl, (bow) shna'h zarghūna'h, shna'h kasa'h sara'h kasa'h, da būda'i tūl; v.i. aoredal, woredal, bārān pre-watal.
- raise*, v.t. (up) pāṣawul, portah ka., khejzawul, (erect) lakawul, wudrawul, walārawul.
- ram*, n. majz, gæd.
- rampart*, n. bāra'h, shahr-panāh.
- range*, n. (moving about) gašt, (of shot, etc.) partāb; v.t. gašt ka.
- rank*, a. skhā, w'rōst; n. martaba'h, darja'h, ūzā'e, (of soldiers) saff, para'h, kaṭār; (to form into a rank) v.t. saff taral, para'h taral or ka.; v.i. (to move in rank) pah para'h t'lal, (to stand in rank) pah para'h dar-edal.
- ransom*, n. da khalāsa'i bālā, (for bloodshed) khūn-bahā, di-yat, (black-mail) būnga'h; v.t. khalāṣawul.
- rapacious*, a. ghārat-gar, lūt-mār.
- rape*, v.t. pah zabardasti zina ka., (vul.) pah jabr ghowul.
- rapid*, see *quick*.
- rare*, a. mātra'h, nādir, (thin, scant) haraey, z'wam.
- rascal*, n. charland, laralaey, baḍ-mā'ash, harāmi.
- rash*, a. talwār-grandacy, bey-ihtiyāt, bey-bāk, bey-tā nī-mul, bey-tadbir, jalṭ.
- rashness*, n. tal-wal, bey-ihtiyāti, jur'at; (to act with rashness) v.t. tal-wal ka., bey-ihtiyāti ka., jur'at ka.



- rate*, n. nirkh, bai'a'h, kīmat, hisāb, (ratio) andāza'h; shān, taur; v.t. nirkh, taral, (to scold) traṭal, raṭal.
- rattle*, n. shrang, gar, gar-kaey, g'ranj, (a child's) chan-charnaey, g'ranjāwū; v.i. shrangedal, g'ranjedal.
- ravage*, n. ūjār-wālaey, ūjārī, wejār-wālaey, mār-dār, warānī; v.t. ūjārawul, etc., mār-dār ka., warānawul, natal, latārawul, tār ka., chūr ka.
- ravine*, n. khwar, kanda'h, algada'h, chur, khur.
- ravish*, v.t. birk shlawul, (seize forcibly) pah jabr or zor ākhistal.
- raw*, a. aom, amghalan, nīm-garaey, nīma'h-khwā, nīm-pokh, (cold) sor, yakh, (abraded) sūledalaey.
- rawness*, n. aom-wālaey, sor-wālaey, sār'a'h.
- raze*, v.t. narawul.
- reach*, v.i. rasedal, rā-t'lal rā-ghlal, (touch) lagedal.
- read*, v.t. l'wastal.
- ready*, a. tai-yūr, hāzir.
- real*, a. rīshṭīnaey, rīshṭī'ā, rīshṭīnaey, aṣlī, karah.
- reap*, v.t. rebal, rawdal, lau ka.
- reaper* (a), n. lau-garaey, rebūnkaey, rawdūnkaey, (reaping hook) lor, lawa-āor.
- rear*, n. shā, (lit. the back) w'rustah, dumbāl; ad. in the rear, pah w'rustah, pah w'rusto, pah shā, pastanah.
- rear*, v.t. pālal, parwaral, n'māzal, n'mūndzal.
- reason*, n. poḥa'h, 'aql, (proof) dalil, ḥujjat, ṣubūt, (cause) bā'is, sabab, jihat, wāsiṭa'h.
- reasonable*, a. munāsib, wājib, shāh, pirzo, perzo.
- rebel*, n. bāghī-gar, yāghī-gar, sar-kaśh, mufsid; v.t. sar-kaśhī ka.; v.i. bāghī ke., yāghī ke.; v.t. yāghī garī ka.
- rebellion*, n. yāghī-garī, fasād, baghāwat, khurūj.
- rebellious*, a. fasādi, sar-kaśh, baghī, bāghī, yāghī.
- receive*, v.t. mūndal, ākhistal, (allow) manal.
- reckon*, v.t. shmeral, shmāral, garnal, pohedal, hisāb ka.
- recline*, v.i. tsamlūstal, m'lūstal, ghazedal.
- recognise*, v.i. pejzandal.
- recollect*, v.t. yādawul, z'dah ka.
- recommend*, v.t. spāral, sipārish ka.
- recompense*, n. ṣawāb, badal, tāwān, jazā.

- reconcile*, v.t. pakhlulā ka., khwā sarawul.  
*recover*, v.i. joredal, raghedal; v.t. (find again) bi-ā-mundal.  
*recovery*, n. joredana'h, raghedana'h, jor-ti'ā.  
*redress*, n. inṣāf, nyāw, dād-rasī; v.t. nyāw ka., tāwān war-kawul, dād-rasī ka., joṛawul.  
*red*, a. sūr, surkh.  
*reduce*, v.t. kamawul, landawul, (overcome) mātawul, pær ka.  
*refuge*, n. panāh, nanawātah.  
*refuse*, v.t. ibā ka., ibū rā-w'ṛal, inkār ka., nā-manal; v.i. munkiredal, għarēdal; v.t. nā-ṣabūlawul.  
*regiment*, n. palṭau.  
*regret*, n. armān, afsos, pašhemānī, toba'h; v.t. armān ka., afsos ka., toba'h ka.; v.i. pašheman ke.  
*regulation*, n. ā'in, kānūn.  
*reject*, v.t. bāsal, jā-r-bāsal, yastal, jā-r-yastal, sha-yal, shaṛal, liri ka.  
*rein*, n. wāga'h, (reins complete) m'lūna'h, (a leading rein, a rope) bādḡol.  
*rejoice*, v.i. khūsh-hāledal, shādedal; v.t. khūsh-hālī ka., shādawul, (over another spitefully) wī-ārul.  
*relate*, v.t. bayānawul, pah bayān rā-w'ṛal, ḡiṣṣa'h ka., wayul, (appertain) ta'lluḡ laraḡ, nisbat laraḡ; v.i. lagēdal, (attribute) nisbat ka.  
*relation*, n. bayān, ḡiṣṣa'h, (reference) ta'lluḡ, nisbat, (kindred) kheśh, 'aziz, (paternal) plār-ganaḡ, (maternal) morgana'i.  
*relationship*, n. khpulawī, khpul-walī, khpul-wālaḡ, khpul-galwī, (by marriage) kheśhī; to contract relationship, v.t. kheśhī ka., khpulawī ka.  
*release*, n. khalāḡī, khalāḡsedana'h, āzādī, āzādagī; v.t. khalāḡawul, āzādawul, wur-hawul.  
*reliance*, n. būwar, i'tibār, umed.  
*relieve*, v.t. madad war-kawul, komak war-kawul or rāsa-wul, hapa'h ka., ārām war-kawul, (lessen) sarawul, (change) badalawul.  
*religion*, n. dīn, mazhab, imūn.

- relinquish*, v.t. prej<sup>z</sup>dal, pre-shwal, pre-shodal.  
*rely*, v.t. būwar ka., i'tibār ka., tawakkul ka. or laral.  
*remain*, v.i. pātedal, pāto or pātey ke., aosedal, pā'edal.  
*remedy*, n. 'ilāj, darmān, dawā, tsāra'h, tadbīr; v.t. 'ilāj ka., darmān ka., etc., tadbīr ka., joṛawul, ragḥawul.  
*remember*, v.t. z'dah ka., yādawul, (recognise by recollection) pejzandal.  
*remembrance*, n. pejzāndah, pejzandana'h, yād.  
*remind*, v.t. yād war-kawul.  
*remīt*, v.t. (send) āstawul, lej<sup>z</sup>dal, (lessen) kamawul, laj<sup>z</sup>-awul, (absolve) bakh<sup>h</sup>shal, pulawul.  
*remove*, v.t. khejzawul, liri ka., (migrate) kaḍa'h ka., kūch ka., leśhal.  
*renowned*, a. nām-war, mashūr, tsargand.  
*rent*, n. ijāra'h, kirā-ha'h.  
*repair*, v.t. joṛawul, ragḥawul, tanḍal.  
*repent*, v.i. paśhemān ke.; v.t. toba'h ka. or k'śhal, armān ka.  
*repentance*, n. paśhemānī, toba'h, armān.  
*reply*, see *answer*.  
*report*, n. khabar, āwāza'h, (sound) bāng, kḥras, ḍaz, ghaj<sup>z</sup>.  
*repose*, n. tātob, ārām; v.i. (take rest) tsamlāstal, m'lāstal, u-dah ke., ghazedal; v.t. khūb ka.  
*reprimand*, see *remove*.  
*reprove*, v.t. trātū, tsat, malāmat ka., malāmatawul.  
*repulse*, v.t. mātawul, haṭālawul, tashtawul, daf'a'h ka., tār pah tārāwul, shikast ka.  
*reputation*, n. nūm, ābrū, nang, nek-nāmī.  
*request*, n. ghosht, sawāl, darkh<sup>h</sup>wāst, arz; v.t. sawāl ka., etc., ghoshtal, pūsh<sup>h</sup>tedal.  
*reside*, see *dwell*.  
*resolute*, a. z'rah-war, diler, klak.  
*respect*, n. 'izzat, adab.  
*rest*, n. ārām, karār, (sleep) khūb, (pause) dāma'h, wār; v.i. tsamlāstal, m'lāstal; v.t. āramawul, khūb ka., (the rest) a. pāto, pātey, nūr.  
*retaliate*, v.t. badal or badla'h, or jazā or kisās ākh<sup>h</sup>istal, hota'h bramta'h ka., āntikām ākh<sup>h</sup>istal.

*retinue*, n. swarī.

*retire*, see *retreat*.

*retreat*, n. tešta'h, (asylum) panāh, nanawātah; v.i. tashtedal, z'ghaledal, z'ghāstal, pah stana'h pūri watal; v.t. shā war-kawul.

*return*, n. jār wātah, jār watana'h, (profit) sūd, gaṭa'h, gaṭana'h, jazā; v.i. bi-ārtah rāghlal, bi-ārtah gærzedal, jār-watal, stūnedal; v.t. (send back) pah bi-ārtah āstawul.

*revenue*, n. maḥṣūl, bāj, khirāj, sāw.

*revile*, see *abuse*.

*reward*, n. ṣawāb, jazā, in'ām, bakhshana'h, (return for labour) ujrat, miḥnat.

*rice*, n. w'rijey, (in husk) sholey, shālā'i, (field) shālā'i-zāra'h, shol-gara'h, (ground prepared for sowing rice) kaḍ-hal.

*rich*, a. daulat-man, māl-dār, dunyā-dār.

*riches*, n. dunyā, daulat, māl.

*ride*, v.i. swaredal, sparedal; v.t. swarī ka.

*rider*, n. swor, spor, sporlanaey.

*ridge*, n. kamar, warsak, pušta'h.

*right*, n. jor, jukht, rišti'ā, rawā, barābar, shāh, lāzim, wājib, rāst, (not left) shacy, (hand) shacy, lās, (right and left) shacy ow kirm; n. ḥakk, māl, milk, (justice) inṣāf, 'adl; (make right) v.t. jorawul, ṣamawul.

*ring*, n. kara'i, (finger) tsalaey, (seal or signet) miuhr; v.i. trangedal, shrangedal, g'ranjedal; v.t. shrangawul, g'ranjawul, etc.

*ringleader*, n. sar-guroh.

*ripe*, a. pokh, khurīn.

*rise*, n. khātah, (elevation) pechūma'h, péchūmaey, pātsedal, khatal, walāredal, portah ke.

*ruler*, n. sin, sind, rūd, daryāb, (small) nahr.

*ribulet*, n. laštaey, wāla'h, wela'h.

*road*, n. lār, rāh, wāt (peculiar to Peshāwar and its vicinity).

*roar*, n. tarm, ghrumb, dandūkār; v.t. tarmahār ka. or laral; v.i. ghrumbedal; v.t. ghrumbal.

*roast* (or fry), v.t. ṭalawul, te-yāl, w'ritawul.

*rob*, v.t. ghlā ka., natal, lūtal, lūṭawul, lār wahal.

*robber*, n. ghlal.

*robbery*, n. ghlā.

*robe*, see *garment*.

*rock*, n. skhar, dabara'h, tejzah, gaṭ; v.t. tāl khwaral, jūta'i khwaral; v.i. zangal, zangedal, shanedal; v.t. tāl wahal, jūta'i war-kawul, zangawul, shanawul.

*rocky*, n. dabarinah, gaṭin, sang-lūkh.

*rogue*, see *rascal*.

*roll*, n. r'ghashit, n'ghashit, wal, tāo, (of paper) dasta'h, sard, (list) daftar; v.t. (up) n'ghashital, n'ghāral; (on the ground) v.i. r'ghashital, r'gharedal.

*roof*, n. bām, sakt, tsapar, chat.

*room*, n. khūna'h, dzā'e, koṭa'h, hujra'h (also in Peśbāwar and parts adjacent, a public room for travellers, a guest room).

*root*, n. mūnd, wula'h, wekh, (base) kūnsaṭa'h, bonsaṭ, bun-yād; (to root up) v.t. lah mūnda bāsal or yastal, etc., or wekh, wula'h, etc., kājzal or k'shal or k'shawul.

*rope*, n. paraey, rasa'i, (hair, etc.) wāch, wāch-kacy, sila'i, (made from fibre of palm-leaf) būrn, biyāsta'h, (of strips of hide) sar-bāndey.

*rot*, v.i. w'rastedal, sharhedal, skhū ke., bornedal.

*rotten*, n. w'rost, skhū, sharhedalaey, bornedalaey.

*rotteness*, n. w'rost-wālaey, skhā-toh or tī'ā or wālaey.

*rough*, n. zijz, (to the taste) z'mokh, z'mokht, trīw, (austere) būṭ, l'wār, klak, (plain, unmixed, etc.) spor.

*round*, n. ghūnd, ghūnd; n. (beat) ga'ht, (bout) guzār, wār; (to turn round) v.i. churledal, gærzedal; v.t. churlawul, gærzawul.

*rouse*, see *wake*.

*roul*, see *repulse*.

*rub*, v.t. muṣhal, mujzal, tojzal.

*rubbish*, n. khadzala'h, war-khara'h.

*ruin*, n. warānī, wiṭār-wālaey, kharābī, rang-wālaey; v.t. warānawul, wiṭārawul, rangawul, naraṭawul, kharāb ka.

*ruined*, n. warān, wiṭār, rang, kharang o rang, māṭ-guḍ, nara-wulaey.

*rule*, n. hukūmat, hukm, hukm-rā'ī, 'amal, (regulation) ā'in, kānūn, kā'idā'h, tarīka'h; v.t. hukūmat ka., hukm-rā'ī ka.

*ruler*, n. hākīm, amīr, wālī.

*run*, n. z'ghāst, mandā'h, dau; v.i. z'ghāledal, z'ghāstāz, z'ghā'htal; v.t. mandey wabal; (away) v.i. tash-tal; (away with) tash-tawul, (after) pasey z'ghāledal, pasey pre-watal, (over) to-yedal, (out) watal, (flow) labal; (down, disparage) v.t. ghandal, (down, overtake) v.t. lāndey ka., (up) v.i. khatal; v.t. khejzawul.

*rust*, n. zang.

*rusty*, a. zang-shawacy, zang-khwarālaey.

## S.

*sack*, n. (of goat's hair) ghundaey, (of hair or hemp) tash-a'h, juwāl, dzola'i; v.t. (plunder) natal, lūhawul, mār-dār ka., nā-tār ka.

*sad*, a. zabīr, gham-jan, gham-nāk, gham-gin, dil-gir, malūl.

*saddle*, n. zīn, (pommel) n'gūbaey, kash, (cloth) zīn-pash, toghūm, (bag) khūrjīn, (girth) tāng, tātang, (pad) sh-gir; v.t. zinawul, zin yeshawul.

*saddler*, n. zīn-sūz, sarrāj.

*sadness*, n. zabīr-tī'ā or wālaey, gham, dil-giri, nūl.

*safe*, a. amān, salūmat; n. (conduct) badraga'h, (guard) pushī, panāh.

*saint*, n. pīr, walī, abdāl, z'bar, (the saints) anjīn.

*sale*, n. prolana'h, prowuna'h, plor, bai'a'h; v.t. prolal, prowul, ploral, bai'a'h ka.

*salt*, n. mālga'h; a. mālgin.

*salutation*, n. salām, allah-bāsh, togh-bar, bargarandī; v.t. (salute or make salutation) salām āchawul, togh-bar or bargarandī ka., allah-bāsh ka.

*salve*, n. malham, paha'h.

- sand*, n. shiga'h, (sandy soil) shiglana'h, (sandy desert) kāf.  
*sandal*, n. tsapla'i.  
*sandy*, a. shiglan.  
*sap*, v.t. surang or surangaey wahal, sūraey ka.  
*satiety*, n. moṛ-ti'ā, moṛ-wālaey, maṛah khwāh.  
*satiate*, v.t. maṛawul, ḡakawul, soṛawul.  
*satisfaction*, n. razā-mandī, khātīr-khwāhī.  
*satisfy*, v.t. rāzī ka., khātīr-jam'i ka., pohawul.  
*save*, v.t. sūtal, jzghoral, khundī ka.  
*saw*, n. ara'h, (dust) chūr.  
*saw*, v.t. wayal, khabarey ka., lal, lawdal.  
*scabbard*, n. toka'h, tekaey, mi'an.  
*scales*, n. tala'h, tarāzū.  
*scarce*, a. pilsārney, lajz, rangaey, matra'h, kam, pūtaey, potuskaey.  
*scarcity*, n. kākhtī, tangsī'ā, kam-yābī, dukāl.  
*scatter*, v.t. khwarawul, khparawul, tār-pah-tārawul, rajz-awul, tarney tarney ka.  
*scholar*, n. shāgird, (erudite) 'ālim, mullā.  
*school*, n. maktab, (master) ustād, mu'allim, ākhūnd.  
*science*, n. 'ilm, hikmat.  
*scur*, v.t. mūshal, mujzal, tojzal, z'doyal.  
*scud*, n. tsāri, zuraey, yalah-dār, tsār-kawūnkaey; v.t. tsār ka., tsūral, zarana'i ka.  
*scrap*, n. toṭa'h, tūki parūkaey.  
*scrape*, v.t. garawul, garjzal, skoyal.  
*scratch*, see *scrape*.  
*scream*, n. sūrey, jala'i, nāra'h, chighāra'h; v.t. nārey sūrey ka., jala'i wahal, nārey wahal, chighāra'h ka.  
*screen*, v.t. puṭawul, poshal.  
*scrow*, n. pech, marwat, (of a violin, etc.) ghīwajz, ghīwajz-ney.  
*seal*, n. muhr; v.t. yawul or muhr ka.  
*scam*, n. joṛ, darz.  
*search*, v.t. shapal.  
*season*, n. mausi.  
*secret*, a. puṭ-ṛ.

- secure*, amān, salāmat; tīng, kā-īm, mazbūt, (against surprise or attack) bey-kābū; v.t. sūtal, jzghoral, kā-īm ka., mazbūt ka.
- security*, n. khūndi-tob, jzghorana'h, (bail) zāmānat, salāmat, (bond, bondsman) zāmin.
- sedition*, n. balwā, fasād, pasāt.
- see*, v.t. katal, goral, līdal; v.i. (understand) pohedal, rasedal.
- seed*, n. tukhm, dāna'h, (of fruit) zaṛaey, zarnaey, (sperm) manī, (progeny) aulād, zū-zāt, za-o-zād.
- seeing*, n. kātah, katana'h, lidah, lidana'h, naẓar; a. binā.
- seem*, v.i. tsargandedal, sh'kārāh ke., ma'lūmedal.
- seize*, v.t. nīwal, ākhistal.
- select*, v.t. arnawul, khwaṣhawul, ghwarah ka., pasand ka.
- selfish*, a. khpul gharaz, khpul matlab.
- sell*, v.t. prowul, prolal, ploral, pah bai'a'h war-kawul, bai'a'h ka.
- send*, v.t. āstawul, lejzdal, (for) balal, rā-balal, ghoshṭal.
- senior*, a. lo-e, mashar.
- sense*, n. poha'h, fahm, pahm, hoṣh, 'aql, (meaning) ma'nī; (to have) v.t. hoṣh laral, 'aql laral; (have sense of) y.i. pohedal.
- sensible*, a. pohand, hoṣh-yār, bedār, khabar-dār.
- sentence*, n. hukm, fatwā.
- sentinel*, n. pāsban, tsoka'i-dār, pahra'h-dār.
- separate*, a. beyal; v.i. beyaledal, l'wushṭal, l'waredal; v.t. beyalawul, judā ka., l'warawul.
- separation*, n. beyaltūn, judā-i.
- servant*, n. naukār, chākar, khidmat-gār.
- serve*, v.t. naukārī ka., khidmat ka., chākārī ka.
- serviceable*, a. pah, kār, fā'ida'h-mān, sūd-man.
- set*, v.t. (place) jz'dal, ke-jz'dal, ke-shwal, ke-shodal, ke-showul, yesṭal, jeshodal; jorawul, jagawul, k'she-nayul, k'she-yastal; v.i. (go down) kūzedal, pre-watal, (set out) t'lal, lāral, drūfal, drūwedal, rawāwedal.
- settle* (down), v.i. āstedal, basiyā ke., k'she-nāstal; v.t. āstawul, astogā'h-ka., ābādayul, basiyā ka., dzā'e nīwal



mishṭa'h ka., k'she-nawul, mukarrar ka., (an account)  
 ulā ka., (a quarrel, difference, etc.) pakḥulā ka.,  
 gwāshal, (arrange, set in order) aṣṣarḥal, tartīb ka., jor-  
 awul, (finish) tamāmawul, khalāṣawul, (a suit) faizala'h  
 ka.

*settlement*, n. (of revenue) bandobast, (colony) no-abādi,  
 (of a dispute) gwāsh, (of a suit) faizala'h.

*seer*, v.t. l'warawul, pro-kawul, beyalawul.

*seer*, n. tund, tez, zibht, zisht, klak.

*sow*, v.t. gandal, rha-e ka., (sow up) age-sil.

*shade*, n. row-raoy, roo-raoy; v.t. sow-raoy or seo-raoy ka.

*shade*, n. 'aṣa, chah. See *shade*.

*shake*, v.i. l'hwadzedal, rapedal, chorodal; v.t. l'hwadzewul,  
 rapawul, chorawul, (down) drakawul.

*shallow*, n. tiwshal, pi-yāb (lit. fordable, within one's  
 depth).

*shame*, n. sharm, hayā, sharmaindagi, ghairat.

*shameful*, a. bad, der bad.

*shave*, n. bakhra'h, wesh, wand, wand'i'h, hi:ra'h.

*sharp*, a. tera'h, tez, (clever) pohānd, (acid) trīw.

*sharper*, v.t. tera'h ka., tez ka.

*shatter*, see *break*.

*share*, v.t. l'h'riyal, tojzal.

*sheer*, v.t. skustal, skwal ka.

*sheep*, n. (male) mujz, gād, (ewe) mejz, gēda'h. (lamb)  
 gadoraoy, w'raoy, (ewe lamb) gadora'i, w'ra'i, (long-  
 tailed sheep) hefay, (ewe) hefa'i, (wether) wuch-kūl,  
 wuch-kūlaoy, (cot) shpol, bānda'h.

*sheller*, n. panūh, s'yab, chah, sāṭana'h.

*shepherd*, n. shpūn, (boy) shpūkaoy.

*shine*, v.i. dzedal, breshedal, rūnedal.

*ship*, n. jahūz.

*shirt*, n. khata'h, pairāhan, kamiṣ.

*shiver*, v.i. rapedal, larzedal; v.t. (shatter) mātawul, (in  
 pieces) dar dar ka.

*shoe*, n. parna'h, juta'h, (horse) na'l.

*shoot*, v.t. wiṣṭal, ṭopak, etc., khalāṣawul, (as plants); v.i.  
 tūkedal, zarghūnedal.

- shop*, n. dūkān, (keeper) dūkān-dār.  
*shore*, n. ghāra'h, tsanda'h.  
*short*, a. (in length) lañ, (in size or quantity) lajz.  
*shorten*, v.i. landedal; v.t. landawul.  
*shot*, n. (small) chara'h, (bullet) mardakaey, (cannon) gola'i,  
 (a discharge) guzār.  
*shoulder*, n. aojza'h, (blade) walaey.  
*shout*, see *cry out*.  
*show*, n. nandāra'h, tamāsha'h; v.t. tsargandawul, bartser  
 ka., showul, sh'kārāh ka., pohowul, fahmawul.  
*showēr*, n. (spring) da psarli bārān, (summer) wasu'h, da  
 wori bārān, (slight) rangāy bārān, (heavy) garn o  
 shebah bārān.  
*shrub*, n. būtaey, (thorny) karkarna'h.  
*shut*, v.t. bandawul, peshawul, (as a door) pori or pala'h pori  
 ka., (a book) tapawul, (the eyes) putawul.  
*sick*, a. randzūr, nā-jor, nā-rogh, bimār, (sick of, disgusted)  
 wezūr, stapaey, stomān, (at stomach) miśh miśh.  
*sickness*, n. randz, nā-jor-ti'a, bimāri.  
*side*, n. tselma'h, khwā, ḡaḡa'h, lorāy, lor, palan, taraf, (of  
 the body) arkh, tsang.  
*sight*, n. kātāl, katana'h, lidah, lidana'h, nazar, (show)  
 nandāra'h.  
*sign*, n. ishāra'h, ishārat, naśha'h, nakhsa'h, 'alāmat.  
*sin*, n. gunāh, takṣir, khaṭā, wabāl.  
*sinner*, gunāh-gār, takṣiri.  
*single*, a. tsapah, yawādzāy, wītar, (of one fold, not  
 double) yawa-stawaey, (unmarried) lawand.  
*sink*, v.i. dūbedal, gharkedal; v.t. ḡubawul, gharkawul.  
*sister*, n. khor, (husband's) n'dror, (wife's) shena'h, (foster)  
 da ti khor.  
*sit*, v.i. k'she-nāstal, nāstal.  
*sitting*, n. nāsta'h, k'she-nāsta'h, (a seat, a place for sitting  
 on) da nāstey dzā'e.  
*size*, n. star-wūlaey, andūza'h, ḡadr.  
*skin*, n. tsarman, pot, (bark) khwar, (for water) mashk,  
 mashkōraey, (small) jaey; v.t. tsarman tskawul or  
 kājzal or k'shal, spinawul.

- elavil*, n. t̄av-tus; v.t. t̄av-tus ka.  
*elil*, n. l̄il or l̄i.  
*elil*, n. m̄il, (cloudb) chin p̄em̄an, (cloudy) ḡor er  
 ḡor āw̄an.  
*elil*, n. p̄ilum'h, p̄eghor, tor, tuhmat.  
*elil*, v. l̄il'i, d̄il, t̄ap̄er'h, t̄il; v.t. t̄ap̄er'h w. kal, t̄il  
 w. kal, l̄il'i w. d̄il.  
*elil*, n. m̄rayay, ghulam, (girl) w̄indz'h, l̄ap̄il'h, (who  
 has borne a child to her nat̄or) t̄ur-yata'h.  
*elil*, n. m̄rayay-tob, ghulam.  
*elil*, v.t. wajr̄il, wajr̄il, wajr̄il, l̄at̄awul, (for food) halāl-  
 awul.  
*elil*, n. l̄hūb; v.t. l̄hūb ka, ūl̄il ka.; (fall asleep) v.i.  
 l̄hūb t̄angedil; v.t. parn̄a w̄'il, (grow sleepy) l̄hūb-  
 r̄ā-ghil; (put to sleep) v.t. l̄hūb w̄'il, (put to bed)  
 t̄il awul.  
*elil*, n. l̄hūb-wap̄ay, parn̄a w̄ay, ȳt̄argoy, dran̄ay stargoy.  
*elil*, n. nat̄ay.  
*elil* or *elip*, v.i. shwahedil, shwayadil; n. (a slip) shwah-  
 edana'h, light, (slippery ground) shwahanda'h r̄mak-  
 a'h.  
*slippery*, a. shway, shwayand, shwayandār.  
*small*, n. w̄or, l̄ij̄, kuchinaey, kachūt̄ay, kachūt̄-wāl̄ay,  
 mandan̄ay.  
*smallness*, n. l̄ajz-wāl̄ay, w̄ur-wāl̄ay.  
*small*, n. bū, bū-e; v.i. (emit) bū-e-t̄il; v.t. (sniff) bū-e-  
 yawul.  
*smoke*, n. l̄ū, l̄ū-ḡay, d̄idūz̄ah.  
*smoke*, n. sam, l̄aw̄ar; v.t. s̄j̄hawul, haw̄arawul, at̄awul.  
*smoke*, n. pranjay, pranjay, prach̄i; v.i. pranjedal, prach̄edal;  
 (caused to sneeze) pranjawul, prach̄awul.  
*smoke*, n. l̄hor, l̄hor̄kay; v.t. l̄hor w̄ahal, l̄hor̄kay ka.  
*smoke*, n. w̄awra'h; v.i. w̄awrey n̄oredal or pre-was̄.  
*sleep*, see sleep.  
*so*, n. n̄wel̄ay, saiga'i; v.t. āl̄ra'i ka, āl̄ha'h k̄'shal or  
 ka., (with violence) al̄l̄ing ka., n̄wel̄ay ka.  
*soil*, n. post, pos, khut̄in, narm.  
*soil*, v.t. khiran ka., palitawul, kakapawul.

sojourn, see dwell.

soldier, n. sipāh-i, (vul.) spāhī, (fendal retainer) m'lā tar.

soldiership, n. sipāh-garī.

soldiery, n. fauj, laṣhkar.

son, n. dzo-e, zo-e, (in-law) zūm, zūmgacy, (grand) n'was-  
aey, n'masacy, (only) kashaey.

soothe, v.t. tasalli ka. or war-kawul.

sore, n. (also a wound) ṭap, zakhm; a. gazarak.

sorrow, n. armān, dzawr, raudz, gham, nūl; v.t. gham  
khwarul, armān ka.; v.i. randzedal, nūledal, dzawredal.

sorry, a. paṣhemān, toba'h-gār.

sort, n. shūn, rang, kism; v.t. atsrinal.

soul, n. rūh. See spirit.

sound, n. zwajz, ghajz, būng, āwāz; a. (well) jor, rogh,  
(safe) salāmat, amānī, sābit, (right) jukht.

sour, a. triw, (morose) būt, sūt būt.

source, n. nund, wekh, 'aṣl, sar.

sow, v.t. karal.

spare, a. (scanty) lajz, rangacy, (surplus) zirāt, fāltū, (un-  
occupied) wazgār, khālī; v.t. (save) bakhshal, pulawul.

spark, n. batsarkaey, batsaraey, ghurutskaey.

sparkle, v.i. breshedat, dzaledal, rūnedal.

speak, v.t. wayal.

spear, n. noza'h, (small) shal, shalgacy.

special, a. khāss.

species, n. jins, zāt, kism.

spectacle, n. nandārah, tamāsha'h.

speech, n. jzaba'h, wayana'h, rāshat'h, khabait'h.

speechless, a. gūng.

spend, v.t. khair ka., sarf ka.

spill, v.t. to-yedal, to-edal; v.t. to-yawul.

spin, v.i. churledal, tsarkhedal, gwrizedal; v.t. churlawul,  
tsarkhawul, gwrzawul.

spindle, n. tsarkhacy, tsarkhalgacy.

spirit, n. (resolution) z'rah, dīl, (courage) hīmmat, mar-  
āna'h, ghairat, nang, (essence) khāṣ, mizāj, 'arak, jau-  
har, (immateriality) rūh, pafs, dzū, sūh.

spirited, a. z'rah-war, marānacy, hīmmat-nāk.

*spit* (spike), n. sikh, sikhcha'h; v.t. po-w-dal, po-yal; v.t. (expectorate) tūkal, tū ka., tūk ka., lārney tūkal.

*spite*, n. khwā-badi, droh, ghaeh, kin'th.

*spittle*, n. lura'h, lārney; tūk.

*split*, n. chāwd, chāwdu'h, trūk, (sound, as wood splitting) kṛā; v.i. chāwdal, shlodal; v.t. chawal, shlawal.

*spoil*, n. tāla'h, tālū, lūt, shūka'h, ghārat; v.t. (plunder) natal, lūṭal, lūṭawul, shūkawul, ghārat ka., (destroy) wrānawul, rangawul, kharābawul.

*spout*, n. tsūshka'h, tsūshkaey, tsūsha'i, (gush) dāra'h, shuturaka'h, charak (also, sound of water spouting); v.i. pah dārey watal or bahedal; v.t. shuturaka'h wahal, dāra'h wahal, chapaḥabūr wahal.

*sprawl*, v.i. khwaredal, pheledal, wipedal, khparedal; v.t. khwarawul, phelawul, wipawul, khparawul, tārawul.

*spring*, n. (leap) ṭop, trap, trapa'h, tindak, dang, ghur-zang, (source) china'h, (instrument, lit. a bow) kamāncha'h; v.t. ṭop wahal, trapal, tindak or ghurzang wahal, dangal; v.i. (issue) khatal, watal, bahedal, (germinate) tūkedal, zarghūnedal.

*sprinkle*, v.t. (as water) pāshal, (with flour or the like) qūrawul.

*sprout*, n. buzghalaey, tegh, khalaey; v.i. tūkedal, ghundz-edal, zarghūnedal.

*spy*, n. jūsiis, zarwey. See scout, v.t. jūsiis ka., zarana'i ka.

*stake*, n. tsirikh, zal; v.t. tetsal, ranal, tsikhhal, sughawul, lakawul.

*stage*, n. manzil.

*stand*, v.i. pāsedal, wudredal, walāredal, (fast) tam ke., (erect) neghedal, lakedal, (at bay) jah ke.

*standing*, n. walūr, lak, negh, pā'edār.

*start*, v.i. (fear) tarhedal, bugnedal, (set out) rewānedal, lūṭal.

*state*, n. (condition) hāl, hālat, (realm) dawlat, mamlakat, saltanat, (ostentation) shaukat.

*statement*, n. bayān, wayana'h, wayney, (account) hisāb; v.t. (to state) bayānawul, lal, lawdal, wayal.

- station*, n. (place) dzā'e, manzil, (degree) darja'h, martab-a'h; v.t. k'she-nawul, walārawul.
- stay*, v.i. āstedal, aosedal, pātedal, pāto-kedal; (stop, prevent) v.t. man'a'h ka., hiṭālawul.
- steal*, v.t. ghlā ka.
- stealth*, n. ghalaey-tob, puṭ-wālaey.
- steep*, a. zawaṛ, l'waṛ, ūchat, (high) hask, (a steep) l'waṛ-a'h, kamar.
- steep*, (soak) v.t. khushtawul, lūndawul.
- step*, n. pal, ḳadam, yūn, gām.
- sterile*, see *barren*.
- stern*, a. zijz, trīw, būṭ, sūṭ būṭ.
- stick*, v.i. n'shatal, n'shaledal; v.t. (pierce) tetsal, tsekhal, sūghawul, (to stick in, plant) n'jatal, n'jzatal.
- stiff*, a. ṭing, klak, lak, negh, zijz, (erect) l'waṛ.
- still*, a. band, bey-ḥarakat, puṭa'h, khula'h.
- stir*, v.t. laṛal, (mix) ṛakawul, gaḍawul.
- stomach*, n. geḍa'h, kheṭa'h, aojzraey, (crop) jajūra'h; jajūraey.
- stone*, n. kārnaey, (a monolith) tejza'h, (of fruit) haḍ zaraey; v.t. pah kārno wishtal, sangsār ka.
- stony*, a. kārnedz, kārnaey, (ground) tarāra'h, kārnedza'h z'maka'h, sang-lākh.
- stoop*, v.i. ṭiṭidal; v.t. (bend or stoop the head) sar ṭiṭ-awul.
- stop*, v.i. tam ke., (continue) aosedal, pātedal, pāto ke., (halt) wudredal, walāredal; v.t. (impede) ārawul, kaṛi-yābawul; v.i. n'shatal, n'shaledal, (prevent) hiṭāledal; v.t. (delay) dzaṇdawul, (discontinue) tarḱ ka., (rest) ārām niwal.
- store*; n. ambār, ganj, (house) ambār khāna'h, khizāna'h; v.t. ṭolawul, jam'a'h ka.
- stores*, n. asbāb, sāmān, toṣha'h, ṭsowraey, zakhira'h.
- storm*, n. sila'i, ṭūfān; v.t. (assault) ḥamla'h ka.
- stout*, a. ṭsorb, ghaṭ, kaṭaḥ, khris, gagar, nāpar, maḥbūṭ.
- straggle*, v.i. khwaraey khwaraey ṭlal or gaṛzedal.
- straght*, a. sam, sat, ṭsak.
- strange*, a. begānah, ṭradaey.

- stratagem*, n. lamghara'i, hila'h, fareb.  
*straw*, khass, khassarnaey, (chopped or broken) būs.  
*stray*, a. wuruk, wuruk-shawney, khūshaey; v.i. wuruk ke.  
 or wurukedal, khūshaey gærzedal.  
*stream*, n. (gush of water) dāra'h, shuturaka'h, (rivulet)  
 lūštaey, wāla'h; v.t. dāra'h wahal, shuturakal wahal.  
*strength*, n. bram, zor, kūwat.  
*strengthen*, v.t. zor war-kawul, mazbūt ka., klakawul, (as a  
 fortress) ūngawul.  
*strict*, a. sakht, ūng, klak, zorawar.  
*strife*, n. jaug, steza'h. mīrtsi, jagra'h.  
*strike*, v.t. wahal, ūkawul.  
*strip*, v.i. barbandedal; v.t. barbandawul.  
*strive*, v.t. košhišh ka., mīhnat ka.  
*stroke*, guzār, wār, wūraey, (at play) daw; v.t. (make or  
 deliver) wāraey ka., guzar ka.  
*stubborn*, a. ūkarnaey, jal, khpul-sar, sar-kašh, hođ.  
*stumble*, v.i. drabal, budri or skandari or kangas khwaral.  
*stupid*, a. palwand, kaw-dan, nā-poh.  
*sturdy*, see *stout*.  
*subdue*, v.t. lūndey ka.; ghamawul, maghlūb ka.  
*subject* (see *subdue*), (a subject), n. ra'iyat, zer-dast, tābi'-  
 dār, tābīn.  
*submit*; v.t. hukm manal, farmān w'ral, farmān-bardāri  
 ka., itā'a ka.  
*subordinate*, a. k'šbatah, kashar.  
*subsistence*, n. rozī, rizk, roz-gār, guzrān.  
*success*, n. baracy, gaṭah, gaṭana'h, wærāna'h, bakht.  
*succour*, see *aid*.  
*suck*, v.t. (breast or teats) rawdal, (mūḍibe) chūpal,  
 z'bešhal, tskawul, tsšhal.  
*suckle*, v.t. laey war-kawul.  
*suffer*, v.t. pešal, z'ghamal, (in comp.) w'ral, khwaral,  
 k'šhal; v.i. sahedal, sahal; v.t. (allow) pre-jz'dul, pre-  
 šhodāl, ijāzat or hukm or rukhsat war-kawul.  
*suitable*, a. pirzo, perzo, yarzpa, munnāsib, afājib, shæh.  
*summit*, n. peza'h, tsūka'h, selmath, sar.  
*summon*, v.t. balal, rā-balal, ūlal ka.

- sun*, n. n'mar, n'war, (rise) n'mar khātah or khatana'h, (set) n'mār pre-wātah or pre-watana'h.
- superior*, a. (greater) lo-c, ghāt, star, (age or rank) mashar, (preferred) ghwarah, (upper) bar, pāsanaey, portanaey.
- supplication*, n. minnat, du'ā.
- support*, n. pālana'h, n'māndzana'h, parwarish, (preserve) sātal, jzghoral, (assist) marasta'h ka., pushti ka.
- supporter*, n. pālunkaey, jzghoraey, sātandoaey, sātunkaey.
- *suppose*, v.i. pohedal; v.t. garnaal, angeral.
- *surprise*, v.i. nā-tsāpah pre-watal.
- *surround*, v.t. chāperah nīwal, isārawul, hisārawul (*corrupt* of hīṣār), (by men—post men around) chāper dzān dzān kawul.
- *survive*, v.i. jzwandaey ke., jzwandaey pāto ke., pā'edal. v.t. zist ka.
- suspect*, v.t. shakh ka. or rā-w'ral, gumān ka.
- sustenance*, n. khwarik, ts'shah khwārāh, rozī.
- swallow*, v.t. n'ghardal, terawul.
- swear*, v.t. kasam khwaral, saugaud khwaral, (to administer an oath) kasam, etc., war-kawul.
- sweat*, n. khwala'h; v.i. khwala'h or khwaley ka.
- sweep*, v.t. jārū ka.
- sweet*, a. khøjz; (become) v.i. khøjzedal; (make) v.t. khwajzawul.
- swift*, a. garandaey, jalt, tez.
- swell*, v.i. pasedal, pundedal.
- swim*, v.t. lābo wahal.
- sword*, n. tūra'h, tēgh.
- swordsman*, n. tūrzān, tūr-yālaey.

## T.

- tail*, n. lam, laka'i.
- *take*, v.t. ākhistal, nīwal, (carry) w'ral, yosal, (lead) botlal, bīwal, (out) kājzal, k'shal; (off) bāsal, yastal.
- talk*, n. wāyana'h, wayaey, w'rāsha'h, khābāra'h; v.t. wayal, khābarey ka.



*tall*, a. (in stature), dang, l'war, (high) hask, ūchat, ūjzd.  
*tar*, n. řāndzarah, chūrel.

*target*, n. naśha'h, mūkha'h, kuhāra'h, (shield) spar.

*taste*, n. (flavour) khwand, maza'h, tsakindan, tsaka'h; v.t.  
 khwand ākhistal or ka., tsakal, (give savour) khwand or  
 maza'h wahal or lara, tsakindan wahal.

*tax*, n. bāj, khirāj, sūw, maḥsūl.

*teach*, v.t. l'walawul, sabak war-kawul, showal, amokhtah  
 ka., ta'lim ka.

*teacher*, n. ustād, mu'allim, ākhūnd.

*tear*, v.i. tsiedal, shledal, w'raredal; v.t. tsīral, w'rara-wul,  
 shlawul, (out) bāsal, kājzal, yastal.

*tear*, n. aośha'h, (tears) aośhey, (tearful eyes) aośhaney  
 stargey; v.i. (shed tears) aośhey toeyedal.

*teat*, n. taey.

*tell*, v.t. wayal, bayānawul, showul, khabar ka.

*temper*, n. kho-e, lośhaey, khaşlat, tab', tab'iyat, (of metals)  
 dam, āb.

\* *tempest*, see *storm*.

*tend*, v.t. timār ka., khidmat ka., (sheep) shpānī ka.

*tent*, n. dera'h, khaīma'h, (hair tent of the pastoral tribes)  
 : kījda'i, (rope) mazney, māndara'h, māīanda'h.

*terrible*, a. haul-nāk, khof-nāk, haibat-nāk.

*terrify*, v.t. tarhawul, dārawul, dhalawul, werawul, haibat  
 wakāl or ka.

*terrified*, a. haibat-wahalaey, tarhawulaey, werawulaey, tar-  
 hūr.

*terror*, n. țor, wera'h, tara'h, tarhara'h, haibat, khof.

*test*, v.t. āzmāyil, āzmoyal, āzmūdah ka., āzmāišht ka.

*testify*, v.t. gawāhī lal or lawdal, or gawāhī adā ka., shāhidī  
 lal or lawdal.

*thank*, v. shukrāna'h or shukr pah dzā'e rā-w'ral, shukr  
 , guzāral, shukr ka.

*thatch*, n. tsapar, chat.

*thaw*, n. wī-lī-wālaey; v.i. wī-lī ka.; v.t. wī-lī ka.

*theft*, n. ghlī.

*thick*, a. ghat, (bulky) per, l'wāp, (inspissated) țing, (dense,  
 as trees, hair, etc.) tat, țal, garn, (as the voice) dād,

- thief*, n. ghal, (expert) chakah ghal.  
*thigh*, n. w'rūn, patūn, (including leg and foot) śhūnga'h.  
*thin*, a. (lean) trandz, dungar, khwār, (scanty) rangaey,  
 (delicate) naracy, bārik, mabīn.  
*thing*, n. tsiz, kālaey, shai.  
*think*, v.i. pohedal; v.t. angeral, garnal, andeshna'h,  
gumān, khīyāl or fīkr ka.  
*thirst*, n. tanda'h, tajzaey-wālaey; v.i. (become thirsty)  
tajzaey ke.  
*thirsty*, a. tajzaey.  
*thorn*, n. āghzaey, (bush) karkarna'h, (thorns, brambles)  
ghaney, (thorny tree) āghzana'h wana'h.  
*thought*, n. andeshna'h, gumān, poha'h, khīyāl, fīkr.  
*thrash*, v.t. wahal, ṭakawul, kūṭal, (corn) ghobal ka.  
*thread*, sparnsa'i, mazaey; v.t. pew-dal, pe-yal.  
*threaten*, v.t. dārawul, tarhawul.  
*throat*, n. mara'i, mar-kanda'i, gharaey, gharandaey,  
 (faucis) ghāra'h, (larynx) stūnaey, (tonsil) da jzabey  
lar or had.  
*throw*, v.t. wishtal, āchawul, lawastal, (away) ghurzawul,  
to-yowul, (down) pre-wastal, pre-yastal.  
*thrust*, v.t. (into) maṇḍal, k'śhe-yastal, k'śhe-būsal, tse-  
khāl, nanayastal, (push aside) ṭeyl wahal.  
*thumb*, n. ghaṭa'h gūta'h.  
*thump*, v.t. sūk wahal, dabawul.  
*thunder*, n. tūlanda'h, ṭarnah, (bolt) tandar, ṭakali; v.i.  
ghurumbedal.  
*tidings*, n. khāshbar, (good) sār, zeraey, (a bearer of) zerāl-  
garaey.  
*tie*, n. tarūn, ṭarna'i; v.t. ṭaral, lagawul.  
*tight*, a. ṭīng, ṭīng, rā-k'śhalaey, tang, (very tight) ṭap ṭīng,  
 (fitting) chust.  
*tighten*, v.t. ṭīng ṭaral or ka, rā-k'śhal, klakawul.  
*till*, v.t. karal. See *plough*.  
*tillage*, karana'h, kar, zamīn-dāri.  
*time*, n. wakt, āwān, daur, zamāna'h, (ago) 'umr, kāl,  
 (season) mausim, mūda'h, naubat, (turn, spell) ṭāng,  
wār, plā, dzal, guzār, ḥeṭ, (leisure) fursat, waz-gār-tob.

- tire*, v.i. staraey ke.; v.t. staraey ka.  
*tired*, a. staraey, stomān.  
*toe*, n. da pshey gūta'h.  
*tol*, v.t. niḥnat ka., koṣhish ka., jahd ka., chopar wahal.  
*toll*, n. mahsul, chūnga'i.  
*tongue*, n. jzaba'h, (long-tongued) jzaba'h-war, (on the tip of) da jzabey pah sar.  
*tool*, n. kālaey, ālat.  
*tooth*, n. ghāsh, (less) kandas, karshap, (ache) ghāsh-khūjzaey.  
*top*, n. pezi'h, tselma'h, tsūka'h, sar.  
*torch*, n. (of pine wood slip) shūnta'i.  
*tortment*, see *torture*.  
*torient*, n. niz, nī-ūz, sail-āb.  
*torture*, n. 'azūb; v.t. azāb ka.  
*toss*, v.i. ghurzedal; v.t. ghurzawul, āchawul, lawastal.  
*total*, n. ṭol, wārah, ṭol-ṭāl, drast.  
*touch*, v.i. b'losedal; v.t. b'lodal, lās āchawul, lās war-w'ral, lams ka., (the feelings) lamsawul.  
*tough*, a. klak, paṭakh, sakht.  
*tower*, n. burj.  
*town*, n. shahr, kayba'h.  
*track* or *trace*, n. mand, darak, belga'h, raksh, nasha'h, (way) lār; v.t. mūndal, belga'h basal, lāṭawul.  
*tract* (of country), n. bewād, z'maka'h, mulk, (level) sama'h.  
*trade*, n. tijārat, saudāgarī; saudā, pēsha'h, kasb, kār, war-k'rah rū-k'rah.  
*tradesman*, kasb-gar, peshab-gar.  
*trader*, n. tājir, saudāgar, parīnohah.  
*train*, v.t. amokhtah ka., taiyārawul, rūjzdawul, (following) swarī, jalab, hashmat.  
*trample*, v.t. pi'emāl ka., lāṭārawul, ghobul ka., ghoey-mand or ghwaey-mand ka.  
*tranquillize*, v.t. tātib ka., sarawul, ārūmawul, ārūm war-kawul, pakhulā ka., karārawul.  
*transfer*, v.t. pāslawul, spāral, taslim ka.  
*transport*, v.t. (animate things), ḥotlāl, biwal, (inanimate) w'ral, kosal, (banish) jalā-waṭan, ka.

*travel*, v.t. safar ka.; v.i. (to set out on) pah safar t'lal.

*traveller*, n. musafir.

*treachery*, n. khayānat.

*tread*, v.t. pshey jz'dal, (under foot) pā'e-māl ka., latūral,  
(out corn) għobal; v.i. (as birds) khatal.

*treason*, see *rebellion*.

*treaty*, n. tara'h, tarana'h, tarūn, 'ahd, şulha'h, (enter into)  
'ahd ka., tarūn ka., şulha'h ka., (articles of) 'ahd nām-  
a'h, şulha'h nāma'h.

*tree*, n. wana'h.

*tremble*, v.i. rejzedal, larzedal, parkodal, rapedal.

*trial*, n. (test) azmā'isht, imtiḥān, (of a case) tajwiz.

*tribe*, n. kaum, ulūs, firka'h, (section of a) khel.

*trick*, n. ghulat, nakhra'h, fareb, (habit) kho-e.

*triumph*, n. wi-ārana'h, baraey; v.t. baraey mundal, wi-  
ārāl.

*troop*, see *crowd*.

*trot*, n. dachko, dachka'h, dugland; v.i. pah dachko or pah  
dugland t'lal.

*trouble*, n. randz, dzawr, talwasa'h āzār, rabaṛ, mihuat, dil-  
āzāri; v.t. randzawul, dzawrawul, rabrawal, āzār, rasa-  
wul.

*trough*, n. nāwa'h, (small) nūwa'h-ga'i, pūl, tarnāo.

*trudge*, v.i. taparedal.

*true*, a. rishtinaey, rishtūnaey, rishtī'ā, rāst, (genuine)  
karaḥ.

*trust*, n. sāh-wisā'h, bāwar, khal; i'tibār, (credit) nasia'h,  
(hope) umed, tawakkul, (charge) hāwala'h.

*trusty*, a. i'tibārī, mu'tabar, wafā-dār.

*truth*, n. rishtī'ā, rāsti.

*try*, v.t. āzmoyul, āzmāyil, āzma'isht ka., was ka., koshish  
ka., (a suit) aqūlat ka., tajwiz ka.

*tumult*, n. bālwa, jz'wajz, z'wajz, trap, shar, ghulghula'h.

*turban*, n. dastār, (small) patkaey, (a cloth tied over the  
turban and under the chin) mandūs.

*turn*, n. (revolution) tsarkh, daur, (time, occasion) pā'wār,  
dgal, her, guzār, (twist) pech, marwat, wal, (also) bend  
tāo, (bend) kajz-lech, kāl-kūch; v.i. āwushtā, ts-

odal, churledal, gærzedal, għaredal, stūnedal, (back) jār-watal, (become, grow, etc.) sh'wal, kedal; v.t. tsarhławul, churlawul, gærzawul, għarawul, (back) stūnawul, jār-yastal, (out) sharal, (from) prejzdal, tarka, (over) ārawul.

twist (bend), n. pech, tāo, wal, marwat; v.i. tāwedat, kringedal; v.t. pech khwaral, tītawul, wal ka., wal khwaral, kringawul, wal ka., (spin) għashtal, għarawul, għaral, tā'o-awul.

tyranny, n. zulm, jafā, jawr, zor, jabr.

tyrannize, v.t. zulm, jafā, etc., ka.

tyrant, n. zālim, jafā-kār.

## U.

ugly, a. trīw-makhaey, bad-shakl, bad-sūrat.

unable, a. nā-tawān.

unanimity, n. jorisht, rogħa'h, yek-dili, yek-jihati, ittafāk.

unbecoming, a. nā-lū'ik, nā-munāsib, nā-kardaey.

unbeliever, n. bey-dīn, kāfir.

uncertain, a. nā-yakīn.

uncle, n. (paternal) trah, (maternal) nū-c.

unclean, a. khīran, palid, nā-pāk, nā-wulley.

unconcerned, a. bey-parwā, bey-gham.

uncultivated, a. shār, wijār.

undergo, v.t. z'ghamal, sahedat, w'ral.

understand, v.i. pochedat.

understanding, n. pāsh, fahm, alik.

undo, v.t. prā-natat, spardal, khwarawul.

undress, jāmey or zārūkaey bāsh or yastal.

unemployed, a. a-tāl, bey-kār, waz-gār.

uneven, a. l'war, jzar, tubki, kandeey kawdaray.

unhappy, a. nā-hawār.

unhappy, a. nā-kābil, nā-lū'ik, nā-munāsib.

unfold, v.i. khwaredat, ghwaredal, tūkedal, (manifest)

tsargawedal; v.t. prā-natal, spardal, (manifest) tsar-

gandāsal, sh'kārak ka.

*unfortunate*, a. tor-bakht, asī, āfat wabalaey, nā-tsār, shūm bad-naşib, nā-mubāarak, bey-naşib.

*unfruitful*, a. shand.

*ungrateful*, a. nā-shukr, nā-ḥakḥ-shinās.

*unhappy*, a. zahīr, gham-jan, malūl.

*uninhabited*, a. ghair-ābād, wairān.

*union*, n. (accord) ittafāk, jorişht, rogħa'h, paiwastūn, tarūn, tarāna'h.

*unite*, v.t. paiwastah ka., taral, lagawul.

*universe*, n. nara'i, jahān, dunyā.

*unjust*, a. bey-inşāf, nā-ḥakḥ, bey-dūd, jafā-kār.

*unlawful*, a. ḥarām, nā-rawā.

*unload*, v.t. tashawul, bār kūzawul.

*unlucky*, see *unfortunate*.

*unmarried*, a. (man) nā-wādah karaey, lawand, (female) nā-wādah shawey.

*unripe*, a. aom, umghalan, nimah-khwā, nim-garaey.

*unroll*, v.i. khwaredal, ghwaredal, wiredal; v.t. prā-natal, spardal, khwarawul, etc.

*unsafe*, a. khatr-nāk.

*untie*, see *unloose*.

*upper*, a. bar, pāsanaey, portanaey.

*upright*, a. (honest) imān-dār, rişhtūnaey, rişhtīnaey, (erect) w'laḥ, jig, lak, negh.

*upset*, v.i. naskoredal, naredal, par-makh or par-makhiay, pre-watāh, v.t. naskorawul, nārawul, ārawul.

*urge*, v.t. tazūl, zoral, (enjōm) tākid ka., (stimulate) āzi-yil, lamawul.

*urgent*, a. fāhur.

*use*, n. fāida'h, kār, (possession) tasarruf; v.t. pah kār rā' rā, tasarruf ka.

*useless*, a. pūch, tashrūf, kār, bey-fāida'h.

*usher*, v.t. pah jabr āl, pah pah zar-dzan tah akhastal.

*utter*, a. bashpar, nihā, v.t. (speak) wayal, lā, dayda.

(set agoing) jārī ka., chalaawul.

*water*, n. aobah, (carrier) mashki, sakāo; v.t. (cattle) aob awul, lündawul, kharob ka., tsakawul.

*watery*, a. noblan, lünd, z'yam-nāk, nam-nāk.

*wave*, n. tsapa'h, mauj.

*way*, n. lār, (habit, etc.) togah, k̄ho-e, shān, dod, taur, tarikah.

*waylay*, v.t. lār niwal, puṭ-gana'i ka., pah patsūnī k'shey k'she-nāstal.

*wayward*, a. wītak, k̄hpul-sar, sar-kaśh.

*weak*, a. zā'if, dangar, nā-tuwān, kam-zor, kam-kuwat, (unimportant) k̄hwār, spuk, nā-tsiz.

*wealth*, n. daulat, dunyā, māl, zar.

*wealthy*, a. daulat-man, māl-dār, dunyā-dār.

*weapon*, n. drasta'h, wasla'h, y'ragh, hatiyār.

*wear* (clothes), v.t. aghostal, aghustal, pah dzān ācha-wul; v.i. (last) pā'edal, (abrade) sūledal, (wear out) zaredal.

*weary*, a. staraey, stomān, haukah.

*wedge*, n. shpotaey, pā-na'h.

*weep*, v.t. jzaral aoshay to-yedal; v.t. (cause to) aoshay to-yawul.

*weigh*, v.t. tolawul, tol ka., talal, jokal.

*weight*, n. dründ-wālaey, darah-nāwaey, tol, jok, wazn, andāza'h.

*well*, n. tsāh, kūbaey, spargha'h, (with steps to go down) baha'i, (with a Persian wheel at Peshawar and in vicinity) arhat.

*well*, n. shāh, jor, rogh, (born) sawu, sahu.

*wet*, a. khusht, lünd, nau-an, nawan, z'yam-nāk, nam-nāk; v.t. lündawul.

*wetness*, or *wet*, n. nam, nau, z'yam-nāk, darah-nāwaey, khusht-wālaey.

*wheel*, n. rathanam.

*whirl*, n. tsarkh; v.i. churledal, tsarkhedal, garzedal.

*white*, n. tsāh, li-ka., tez ka., (stone) belaw, barju, p'sān.

*white*, v.t. pas pasey ka.

*white*, v.i. (tu n) spinedal; v.t. (make white) spin-

- whiteness*, n. spin-wālaey, spin-ti'ā.  
*whizz*, n. sajz, saḡh; v.t. sajz or saḡh ka.  
*wicked*, a. bad-kār, sharir, gunāh-gār.  
*wickedness*, n. bad-kārī, gunāh, badī.  
*wide*, a. (broad) plan, psorawar, sarahwar, (open, gaping)  
     wiṭ, wiṭ, ching, (as a door) liri, (unconfined) ārat.  
*width*, n. plan-wālaey, sor, psor, ārat-wālaey, 'arṣ.  
*widen*, v.t. planawul, (open wide) chingawul, wiṭ ka., (as a  
     door) liri ka., (relax) āratawul.  
*widow*, n. kunda'h, kunda'h.  
*widower*, n. kunda' or kunda'.  
*wife*, n. artina'h, artina'h, ṭabar, ḥaram, merman, kor,  
     (contemporary) bæn, ("feme covert") maṛoṣha'h, (hus-  
     band's brother's) yor, (brother's) warandār, (son's)  
     n'jzor.  
*wild*, a. dashti, dzangali, wahshī, ṣaḥrā-ī; n. dasht, ṣaḥrā,  
     maira'h, dzangal.  
*wilderness* (see *wild*), n. bayābān, bediā, dasht, ṣaḥrā.  
*will*, n. khwashi, khātir, razā, marzi, (control) wāk, ḥukm,  
     ikhtiyār, was.  
*willing*, a. khwash, rāzi, hāzır.  
*win*, v.t. gatal, w'ral, pær ka., (gain over) grohedal.  
*wind*, n. wo, bāw, ḥawā, (hot) paro, tod bād, (cold) sor  
     bād, ṣūpā-ī, (breath) sūh, dam.  
*wind*, see *wind*.  
*winding*, a. kojz, wojz, kair, lect, wahlandacy.  
*window*, n. darṭacha'h, darīcha'h, karka'ī.  
*wine*, n. nāi, sharāb.  
*winnings*, n. isapawul, isān, wālan.  
*winter*, n. zādā'ay, sarf.  
*wipe*, v.t. maushal, sarf.  
*wisdom*, n. poha'h, dān, fahm, ṣa'ūr, dānish, dāna'ī.  
*wise*, a. pōhānd, dān, ākil, bōshyār, (way) toḡān, shī,  
     dōd, rang.  
*wish*, a. ḡhoṣht, ḡhanda'at, ḡhāṣa'h, ārzū, irādo'h,  
     ḡhoṣhtal, ḡhanda'h, etc., larāl.  
*wither*, v.i. m'rāmedal, m'rāwedat, kumārān,  
     n'rāma'wul, etc.